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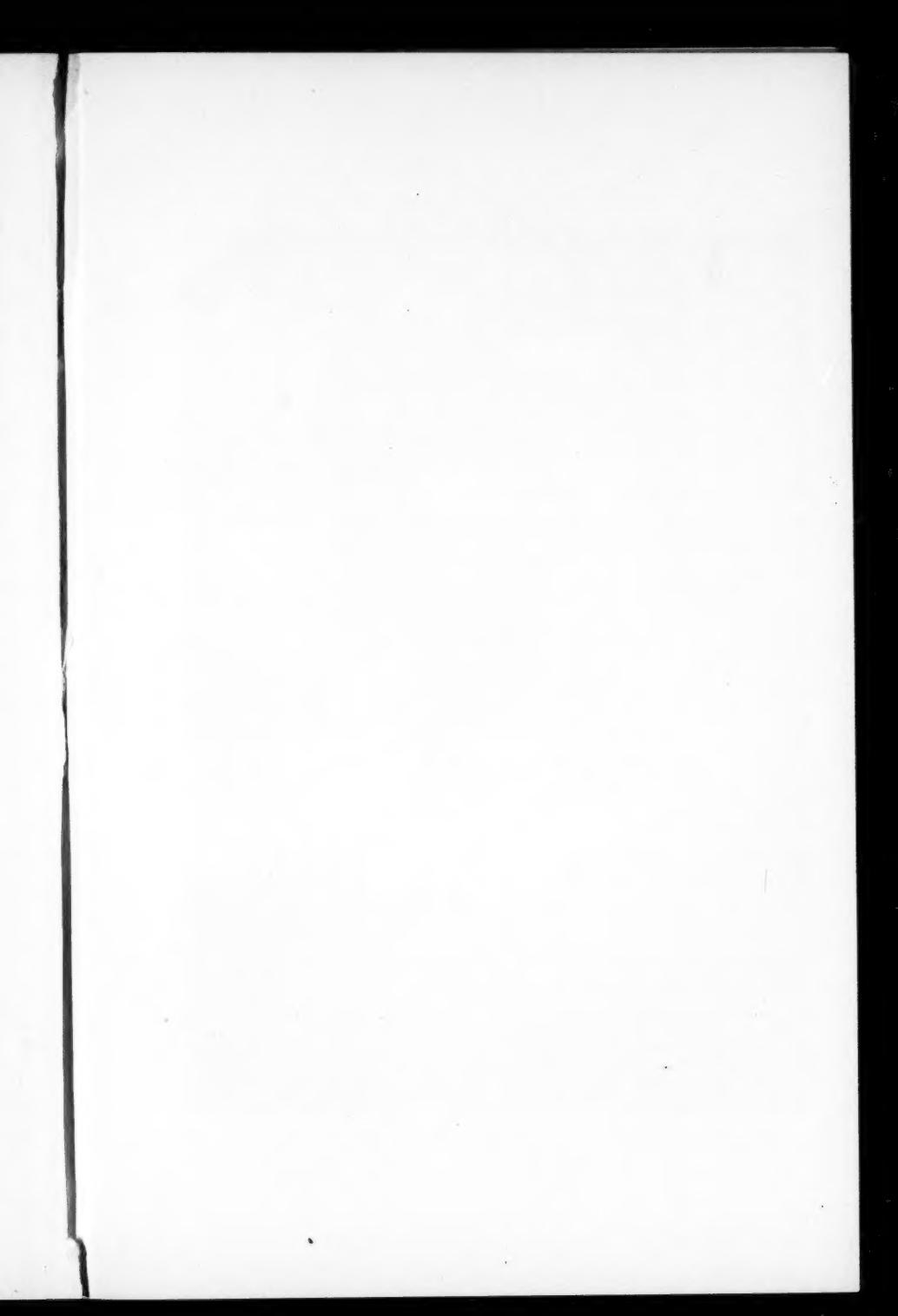
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J. M. J. D.





VERONICA'S VEIL

DOMINICANA

Vol. XV

MARCH, 1930

No. 1

A FORGOTTEN ENGLISH VERSION OF THE ADORO TE AND THE LAUDA SION OF SAINT THOMAS

ANSELM TOWNSEND, O.P.



T is rather remarkable that so low a place in popular esteem is awarded to English Catholic poets and especially those of the Post-Reformation period and it is equally noteworthy that the only Catholic poet of that period who has any important rank among his non-Catholic fellows, Alexander Pope, displays, in his verse, more of the Deism of Bolingbroke than of the Faith of the Church. Yet the end of the sixteenth century had been rendered glorious by the martyrdom of one great poet, the Jesuit Robert Southwell, recently beatified by Pope Pius XI, while the next fifty years were to produce a still greater poet for, among the honey swarm of religious lyricists of the Catholic era, the age of Herbert and Vaughan, Richard Crashaw, the Catholic, is perhaps the greatest.

Crashaw was born in London in 1613, his father being a Puritan divine of some reputation who relieved his anti-papal sentiments in print to the extent of some dozen volumes. His early scholastic education, while thoroughly Protestant, was achieved under the roof which had sheltered the first of the Henrician martyrs, the London Charterhouse. Thence he proceeded to Pembroke College, Cambridge.¹ At the time, Cambridge had be-

¹ It is remarkable how little Cambridge, as a whole, has influenced religious and philosophical thought in England. In this connection it is of interest to note that Sir Bertram Windle in his *Who's Who of the Oxford Movement* lists only thirteen Cambridge converts as against fifty Oxonians and the three most outstanding of these, de Lisle, Digby and Spencer, all became Catholics before the Oxford Movement was really under way.

come thoroughly imbued with the Anglo-Catholicism of Laud and, finding it more in accord with his poetic mind than the unlovely rigidity of Puritanism, he naturally embraced it and thus set foot on the Romeward trail. In 1636, he became a Fellow of Peterhouse and prepared himself for the quiet and easy life of a University Don. He was a ripe scholar and an accomplished linguist and showed no small poetic ability. He was a man of lovable disposition and deep piety and was greatly interested in the famous attempt to revive the religious life at Little Gidding.

Seven calm years were spent as a Cambridge Fellow and then came confusion. The Civil War broke out and, in 1643, to quote the vivid words of R. A. E. Shepherd, "the Parliamentary authorities swooped down upon Cambridge and administered the Covenant, like a nauseous black draught, to the reluctant members of that University."² Less pliable than the majority of his colleagues, Crashaw refused the Covenant, was deprived of his fellowship and fled to Oxford to join the King.

This University city, now the capital of Royalist England, was an armed camp and its wars and rumours of wars made it no fit place for a quiet and studious soul with poetic ambitions. Consequently Crashaw disappears from the picture for three years till Cowley, who had the gift of looking after his own interest to a degree unusual in a poet and who was attached to the exiled court of Charles' Queen, discovered him in Paris in the accustomed penury of the poet. Sometime previously, when exactly we do not know, he had become a Catholic. He was introduced at the court of Henrietta Maria where he was exceptionally popular but he gained little therefrom financially, for the King, hard pressed in England, could grant but small aid to his exiled Queen and her friends. However, the Queen sent him to Rome with an introduction to Cardinal Palotta, whose secretary he became for a time. In 1649, the Cardinal secured for him, though not a priest, a canonry at Loretto which occasioned a fine allusion in Cowley's poem, *On the Death of Mr. Crashaw*.

. . . thou most sublime
And richest offering at Loretto's shrine!
Where like some holy sacrifice to expire,
A fever burns thee, and Love lights the fire.

² *The Religious Poems of Richard Crashaw* with an Introductory Study by R. A. Eric Shepherd. (Herder 1914) p. 6. We heartily commend both this study and the collection to those interested in Crashaw.

³ This poem may be found in that unique collection *Poets on Poets* edited by Mrs. Richard Strachey.

This office he held for only three months, dying at the all too early age of thirty-six, one of the gentlest and sublimest of Catholic poets.

II

Cowley, who though a poet of no small calibre, was hardly a saint, begins his tribute to Crashaw, from which we have quoted above, as follows :

Poet and Saint! to thee alone are given
The two most sacred names of earth and Heaven.
The hard and rarest union which can be. . . .

and further on, finely expresses the spiritual bent of Crashaw's muse⁴ in a simile which Crashaw would have approved, yet smilingly disclaimed.

Thy spotless Must, like Mary, did contain
The boundless Godhead; she did well disdain
That her eternal verse employ'd should be
On a less subject than Eternity.

Yet to the modern reader there is a distinctly unfamiliar note in Crashaw. He is decidedly of his day, and, if he excels Herbert and Vaughan, as the writer thinks he does, yet he emphatically belongs to their school. He has the same niceness of diction, the same liking for quaint conceits, and above all, though in this he far transcends them, the same mystic note, rising with him to rare heights of ecstasy, to heights probably never attained, at least so frequently, by any other English poet. In fact, there is at times something strangely un-English about Crashaw, something redolent of mediaeval Italy. Shepherd sums this up well.

If Crashaw had lived in Italy in the thirteenth century, there might have been no poems of Richard Crashaw for me to descant upon, but an extra chapter or so in the *Fioretti* concerning the doings of the saintly Brother Richard of the Order of Saint Francis.⁵

Despite this, there is an occasional robustness, a breadth both of diction and of thought which will reassure those who fear the strange, yet Crashaw remains the poet of ecstasy. We must refrain from quoting, lest we do a great poet an injustice and we confine ourselves to the remark that the two poems to which this

⁴ Nevertheless Crashaw could and did write splendid profane lyrics; for example, the one which represents him in Palgrave's *Golden Treasury* entitled *Wishes for the supposed mistress*. But his genius was essentially a religious one.

⁵ op. cit. p. 21.

is an introduction, fine as they are, pale in comparison with his magnificent trilogy upon Saint Teresa of Avila. And now to Saint Thomas' hymns and Crashaw's version of them.

III

It is no easy task to attempt a translation of the Eucharistic Hymns of Saint Thomas. Their nervous style and compressed diction combine with a theological precision to present an almost baffling problem to the translator. Few have succeeded, especially when they have complicated matters by attempting to preserve the rhythm and rhyme scheme of the original. Crashaw, wisely, has not attempted a translation, strictly so called, but has contented himself with a species of paraphrase and has amply succeeded in giving thought for thought, but he has also made use of his own ecstatic style. One feels that he did not sit down with the Latin original before him and merely turn Latin into English, for the resultant version palpitates with loving faith. It suggests a long and meditative acquaintance with the words and thoughts of the Angelic Doctor. It is Saint Thomas, the mystic, we hear speaking from the foot of the altar rather than the *Doctor Communis* speaking from the rostrum; Saint Thomas, the poet, rather than the intellectual genius. We feel that the English poet has merely drawn out what the Italian poet placed there, half concealed, and we feel that the poet whom Cowley called a saint has deserved well of the Saint whom those who know call a poet.

In Adoration of the Blessed Sacrament

Adoro Te

With all the powers my poor heart hath
Of humble love and loyal faith,
Thus low (my hidden life) I bow to Thee,
Whom too much love hath b'w'd more low for me.
Down, down, proud Sense! discourses die!
Keep close, my soul's inquiring eye!
Nor touch nor taste must look for more,
But each sit still in his own door.

Your ports are all superfluous here,
Save that which lets in Faith, the ear.
Faith is my skill; Faith can believe
As fast as Love new laws can give.
Faith is my force: Faith strength affords
To keep pace with those pow'rful words.
And words more sure, more sweet than they,
Love could not think, Truth could not say.

O let Thy wretch find that relief
 Thou didst afford the faithful thief.
 Plead for me, Love! allege and show
 That Faith has farther here to go,
 And less to lean on; because then
 Though hid as God, wounds writ Thee man;
 Thomas might touch, none but might see
 At least the suffering side of Thee;
 And that too was Thyself which Thee did cover,
 But here ev'n that's hid too which hides the other.

Sweet, consider then, that I,
 Though allowed nor hand nor eye,
 To reached at Thy loved face; nor can
 Taste Thee God, nor touch Thee man,
 Both yet believe, and witness Thee
 My Lord too, and my God, as loud as he.

Help, Lord, my faith, my hope increase,
 And fill my portion in Thy peace:
 Give love for life; nor let my days
 Grow, but in new powers to Thy name and praise.

O dear memorial of that Death
 Which lives still, and allows us breath!
 Rich, royal food! Bountiful bread!
 Whose use denies us to the dead;
 Whose vital gust alone can give
 The same leave both to eat and live.
 Live ever, bread of loves, and be
 My life, my soul, my surer self to me.

O soft, self-wounding Pelican!
 Whose breast weeps balm for wounded man:
 Ah, this way bend Thy benign flood
 To a bleeding heart that gasps for blood.
 That blood, whose least drops sovereign be
 To wash my world of sins from me.
 Come Love! come Lord! and that long day
 For which I languish, come away.
 When this dry soul those eyes shall see,
 And drink the unseal'd source of Thee:
 When Glory's sun Faith's shades shall chase,
 And for Thy veil give me Thy face. Amen.

The Hymn for the Bi(essed) Sacrament

Lauda Sion Salvatorem

Rise, royal Sion! rise and sing
 Thy soul's kind Shepherd, thy heart's King.
 Stretch all thy powers; call if you can
 Harps of heaven to hands of man.
 This sovereign subject sits above
 The best ambition of thy love.

Lo, the Bread of Life, this day's
 Triumphant text, provokes thy praise;
 The living and life-giving bread,

To the great twelve distributed;
When Life, Himself, at point to die
Of love, was His Own legacy.

Come Love! and let us work a song
Loud and pleasant, sweet and long;
Let lips and hearts lift high the noise
Of so just and solemn joys,
Which on His white brows this bright day
Shall hence for ever bear away.

Lo, the new law of a new Lord
With a new Lamb blesses the board:
The aged Pascha pleads not years,
But spies Love's dawn, and disappears.
Types yield to truths; shades shrink away;
And their Night dies into our Day.

But lest that die too, we are bid
Ever to do what He once did:
And by a mindful, mystic breath,
That we may live, revive His death;
With a well-bless'd bread and wine,
Transumed, and taught to turn divine.

The Heaven-instructed house of Faith
Here a holy dictate hath,
That they but lend their form and face;—
Themselfes with reverence leave their place,
Nature, and name, to be made good,
By a nobler bread, more needful blood.

Where Nature's laws no leave will give,
Bold Faith takes heart, and dares believe
In different species: name not things,
Himself to me my Saviour brings;
As meat in that, as drink in this,
But still in both one Christ He is.

The receiving mouth here makes
Nor wound nor breach in what he takes.
Let one, or one thousand be
Here dividers, single he
Bears home no less, all they no more,
Nor leave they both less than before.

Though in itself this sov'reign Feast
Be all the same to every guest,
Yet on the same (life-meaning) Bread
The child of death eats himself dead:
Nor is't Love's fault, but Sin's dire skill
That thus from Life can death distil.

When the blest signs thou broke shalt see,
Hold but thy faith entire as He,
Who, howsoe'er clad, cannot come
Less than whole Christ in every crumb.
In broken forms a stable Faith
Untouch'd her precious total hath.

Lo, the life-food of angels then
Bow'd to the lowly mouths of men!
The children's Bread, the Bridegroom's Wine,
Not to be cast to dogs or swine.

Lo, the full, final Sacrifice
On which all figures fix'd their eyes:
The ransom'd Isaac, and his ram;
The manna, and the paschal lamb.

Jesu Master, just and true!
Our food, and faithful Shepherd too!
O by Thyself vouchsafe to keep,
As with Thyself Thou feed'st Thy sheep.

O let that love which thus makes Thee
Mix with our low mortality,
Lift our lean souls, and set us up
Convictors of Thine Own full cup,
Coheirs of saints. That so all may
Drink the same wine; and the same way:
Nor change the pasture, but the place,
To feed of Thee in Thine Own face. Amen.

YOUNG TREES SPEAK AT NIGHT

JOHN DOMINIC REDMOND, O.P.

Young trees speak at night.

The magic of the evening breeze
Transforms to tongues their rustling leaves,
To prophesy with sybil's sight.

One speaks in lordly manner

It's fate: to mast a ship of war.
Another as a crossed staff shall soar,
Bearing aloft a Bloody Banner.

Sweet as a gentle chord

A young tree sings: "Manger of beasts
I'll be, but chosen for greater feasts,
For I shall hold my Lord."

FAITH AND REASON IN THE THEOLOGY OF ST. THOMAS

VICTOR FLANAGAN, O.P.



THEOLOGY, as the name itself implies, is the science of God. It is a systematic body of doctrine embracing everything that human reason can know of God, either from the data furnished by the visible world, or from truths made known to us immediately by God Himself.

There are two kinds of Theology, natural and supernatural. The first draws its conclusions by the sole light of reason from naturally known principles, and is called Theodicy, which is the highest point of philosophical metaphysics. The second starts out from revealed principles and arrives at its conclusions by reason elevated and directed by the higher and surer light of divine faith. Supernatural Theology is Theology properly so called; Natural Theology is but a mere philosophical treatise.

Man has been elevated by God to a supernatural end, which is the blessed possession of God for all eternity in the contemplation of His divine essence. The role of the science of Supernatural Theology is to lead man to a knowledge of this end, and to show him the means whereby he can attain it. Under the first consideration we place Dogmatic Theology, which consists in the sole consideration of God; under the second, which considers God as our supernatural end and points out the way to reach Him, we have Moral Theology. They are not two distinct sciences. The difference between them is in the point of view from which we consider the one object, namely God, as knowable from revelation, either as He is in Himself or as attainable by us.

In its *Dogmatic Constitution on Catholic Faith* the Vatican Council says: "The Catholic Church has ever held and does hold that there is a twofold order of knowledge, distinct both in principle and in object; in principle, because in the one it is natural reason, and in the other by divine faith: in object, because, besides those things to which natural reason can attain, there are

proposed to our belief mysteries hidden in God, which unless divinely revealed cannot be known."¹

That the world can tell us much about God is a teaching of our faith. The Creator has written down clearly in the book of the material universe much about Himself and His invisible perfections, and has given to man an intellect by which he can read what is recorded there. And so easy is it for us to arrive at the knowledge of some of these truths, for example, that there is a God, and His principal attributes, that St. Paul in his Epistle to the Romans does not hesitate to condemn as inexcusable the Gentiles who ignored them. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made: His eternal power also and divinity: so that they are inexcusable."

But human reason alone cannot tell us everything about God; it can go just as far as creatures can lead it and no farther. It can reach the door of the inner sanctuary of divine life, but alone can never penetrate there; of the intimate nature of God and the decrees of His divine wisdom it can tell us nothing. And here where reason ends, faith begins and leads us higher to the knowledge of things known to God alone and made known to us by revelation; all of which we accept by faith, and hold as certain on the authority of Him who can neither be deceived Himself nor deceive us.

Between the conclusions of this twofold source of our knowledge, reason and faith, there can never be a contradiction, for the same God who gave us the light of reason, has also given us the light of faith. The truths of faith are above reason; they can never be contrary to it. Time and again in his works, St. Thomas insists upon this all important truth. This was especially necessary in his time, for Averroism was then taught openly in the schools of Paris, and one of its tenets was "What is true in theology can be false in philosophy and vice versa." In the eighth article of the very first question of the *Summa Theologica*, St. Thomas says: "Since faith rests upon the infallible truth, and since the contrary of a truth can never be demonstrated, it is clear that the arguments brought forth against faith cannot be demonstrated, but are difficulties that can be answered." Again in the seventh chapter of the first book of the *Summa Contra Gentiles*, where he shows that the truth of reason cannot

¹ Concilium Vaticanum. *Constitutio Dogmatica de Fide Catholica*, c. iv.

be in opposition to the truth of Christian faith, we read: "Although the truth of Christian faith surpasses the ability of reason, nevertheless those things that are naturally instilled in human reason cannot be opposed to this truth. For it is clear that those things which are implanted in reason by nature, are most true, so much so that it is impossible to think them false. Nor is it lawful to deem false what is held by faith, since it is so evidently confirmed by God. Seeing then that the false alone is opposed to the true, it is impossible for the truth of faith to be contrary to those principles which reason naturally knows." St. Thomas is here speaking only of first rational principles which cannot be opposed to faith; it is evident that what is true of the principles must also be true of the conclusions logically deduced from them. St. Thomas not only pointed out the impossibility of there ever being a conflict between the truths of faith and those of natural reason, but his whole life work was to harmonize the two, to bind together human knowledge and divine knowledge in the very closest bonds, and to leave us a synthesis of the two which represents the supreme effort of reason in its quest of divine truth. The work begun by the Fathers, carried on by the early Scholastics and reached its apogee in the Angelic Doctor, of whom Leo XIII writes in the "Aterni Patris": "Now far above all other Scholastic Doctors towers Thomas Aquinas, their master and prince. His intellect was docile and subtle; his memory was ready and tenacious; his life was most holy; and he loved the truth alone. He wrote in such a way that in him not one of the following perfections is wanting: A full selection of subjects; a beautiful arrangement of their divisions; the best way of treating them; certainty of principles; strength of argument; perspicuity and propriety in language; and the power of explaining deep mysteries."

St. Thomas was admirably equipped to give the world its masterpiece of theological science. Everything in his life from his earliest years was oriented in view of this end by Divine Providence. As a mere child at Monte Cassino there was one thought ever uppermost in his mind—What is God? And to answer this question as clearly as it can be answered upon this earth, St. Thomas consecrated his entire life and brilliant talents. Rightly is he called the Angelic Doctor, not only because of the purity of his life and wonderful intellectual acumen which likened him to the angelic spirits of whom he wrote as no other could: but even more so because his entire life was a continual

pursuit of divine knowledge and a constant contemplation of divine truth. Everything that could tell him of God he interrogated, and his keen penetrating intellect was quick to grasp the kernel of truth even in the midst of error.

Scripture and Tradition, were for the Angelic Doctor an open book, which he had studied, meditated upon and thoroughly assimilated. He knew the Scriptures practically by heart and there is scarcely an article in his immortal *Summa Theologica* which does not contain some quotation from the sacred books. He expounded in the schools the Gospels of St. Matthew and St. John. He wrote commentaries upon these gospels and upon the Epistles of St. Paul, also on the Books of Job, Canticle of Canticles, and upon the prophecies of Isaiah and Jeremias. His *Catena Aurea* is a concrete proof of his deep grasp of the meaning of Scripture in the light of the Fathers.

Joined to his profound knowledge of the Sacred Writings, was a ready acquaintance with all the doctrine handed down by Tradition in its various organs of transmission. In the *Summa Theologica* alone he quotes from nineteen Councils, from forty-one Popes, and from fifty-two Fathers and learned Doctors of the Church. For the Fathers, the heroic witnesses of the faith and early practice of the Church, he always had the deepest reverence. His favorite Father was St. Augustine, upon whose rule he based his Dominican life, and whose authority he so venerated that even when he disagrees with his teaching, he rather distinguishes the sense than denies the authority. In the words of Cardinal Cajetan: "So great was his veneration for the ancient and sacred doctors that he may be said to have gained a perfect understanding of them all." And the "Aeterni Patris" adds: "Thomas gathered together their doctrines like the scattered limbs of a body, and moulded them into a whole. He arranged them in so wonderful an order, and increased them with such additions, that rightly and deservedly he is reckoned a singular safeguard and glory of the Catholic Church."

The philosophical training of St. Thomas fitted him in an eminent degree for the work of placing all the powers of reason at the service of the Christian faith. He was thoroughly familiar with the Greek philosophers and especially with Aristotle, whom he calls the Philosopher. His was not a slavish attitude towards the great Stagirite, with whom he disagreed on more than one point; he sought only truth and took it wherever he could find it, regardless of who was its author. He adopted the philosophy

of Aristotle, not because of the authority of Aristotle, but because of the truth of his teaching. More than once St. Thomas points out that human authority is the weakest of all arguments in philosophy; here a man's authority is of no more value than the weight of the reasons he advances. St. Thomas wrote many opuscula on different branches of philosophy, but his masterpieces are his Commentaries on Aristotle. Due to misinterpretation and the mixture of Oriental coloring, the Arabian commentators had in many cases entirely changed the sense of the Stagirite. St. Thomas brought out clearly the true meaning of Aristotle and freed him from the erroneous. It has been said that "between Aristotle seen in Aristotle, and Aristotle seen in St. Thomas, there is the same difference as between a city seen by the light of a candle and under the full noon day sun." There is an old proverb, "Sine Aquinate, silet Aristotles," Without Aquinas, Aristotle is dumb."

The Angelic Doctor had a profound knowledge of the truths of faith contained in Scripture and in Tradition. No less profound was his grasp of philosophy and the truths to which unaided reason can attain by its own powers. He was then well prepared not only to point out clearly the relations between faith and reason, just what reason can do, and what it cannot do in the things of faith, but also to give us that marvelous synthesis of the two which he bequeathed to the Church as a lasting monument to his genius. In the eighth article of the first question of the *Summa Theologica*, St. Thomas asks: "Does sacred doctrine proceed by way of argument?" He answers, "As other sciences do not argue in proof of their principles, but argue from their principles to demonstrate other truths in these sciences: so this doctrine does not argue in proof of its principles, which are articles of faith, but from them it goes on to prove something else; as the Apostle from the resurrection of Christ argues in proof of a general resurrection. But just as metaphysics, which is the queen of natural sciences, defends its principles so also does Sacred doctrine. If any revealed truth is admitted, we argue from it to prove others. If no revealed truth is admitted, all we can do is answer the objections of the opponent, for truth cannot contradict truth."

In the second question in his commentary on *Boetius De Trinitate* which contains four articles which every theologian would do well to study and ponder, St. Thomas tells us that there is a threefold use of reason with regard to the truths of faith.

First of all reason can prove by apodictical demonstration, the preambles of faith, that is the truths that our faith necessarily supposes to make it reasonable, as the existence of God, etc. Secondly it can illustrate the mysteries of faith by analogy with the things of this life. And finally it can answer whatever objections are brought against them.

St. Thomas has left us two classic examples of the use of this threefold method, the harmonious union of faith and reason, in his two immortal Summas, the *Summa Theologica* and *Summa Contra Gentiles*. This last is sometimes erroneously called the *Summa Philosophica*. In fact it is just as much a theological work as the *Summa Theologica*. It is the use of reason in the defence of faith according to the threefold method laid down by St. Thomas. In these two masterpieces of theology, compared by Lacordaire to the pyramids in grandeur and stateliness, whose every page breathes forth the deep piety and great faith of St. Thomas, we are carried from the creature to the Creator and are enabled to span the great chasm between time and eternity. In both he begins with an inquiry into the preambles of faith. Having established the existence of a self-subsisting being he demonstrates that this being must be all perfect, all true, all knowing, the beginning and end of all things. In both Summas he illustrates his truths by analogy with the things of this world. Arguments of convenience have their place in almost every article, and in the most sublime mystery of the Trinity, his use of analogy is of paramount importance. Aristotle had long ago remarked that "the slenderest knowledge that may be obtained of the highest things is more desirable than the most certain knowledge of lesser things." Moreover St. Thomas defends the doctrines of faith. The proof of this is had when we consider that in the *Summa Theologica* alone, he answered more than ten thousand objections.

According to St. Thomas, Theology is a true science, and like every other science it does not prove its principles, but from them deduces other truths. As the highest and most noble of all sciences, it must defend its own principles, and this it does either by arguing from one point of faith admitted to the truth of another, or by the solution of objections. Finally, theology proves the preambles that make our faith reasonable, and illustrates the mysteries that are above the grasp of reason by showing the wonderful harmony that exists between them and the truths of the natural order. Such was the theology of St.

Thomas that won for him the glorious title of DOCTOR ANGELICUS ET DOCTOR COMMUNIS ECCLESIAE. Well has he merited this remarkable encomium bestowed upon him by Leo XIII in the "Aeterni Patris": "Carefully distinguishing reason from faith, as is right, and yet joining them together in a harmony of friendship, he so guarded the rights of each, and so watched over the dignity of each, that as far as man is concerned, reason can now hardly rise higher than she rose, borne up in the flight of Thomas; and faith can hardly gain more helps and greater helps from reason than those which Thomas gave her."

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TO ONE WHO LIED

CHRISTOPHER POWELL, O.P.

Death, you told me, would come like a thief in the night,
Snatching me roughly away from all I held dear
And leaving me alone and in darkness.
I am not lonely here.

It is brighter, far, than the glitter of sun on sword-blades.
You must pardon me if I laugh at your tearful compassion,
For this is a land to be gay in—
Death's but a gate.
You told me death is strong—and you lied!
It is less than drop of rain,
More fragile than cob-web.

THE VALUE OF THE CONTEMPLATIVE LIFE

HUGH MCKENNA, O.P.



AN is naturally a social being. His interests in life, self-development, education, protection against enemies, safeguarding of health and the promotion of friendship, all demand that he live in society, and as a member of that society he has the obligations of promoting the common good, of furthering the interests of his fellowman. He is a cog in a machine, a part of an organism. Saint Paul pertinently applies this metaphor to the Church; we are members of Christ, drawing life from Him, deriving worth from Him, possessing unity of aim and diversity of function, exhibiting that combination of unity and variety which is the mark of an organism. The question arises; does one who withdraws from the world to become a member of a contemplative religious community fulfill his obligation to society? It must be admitted that even among some Catholics there exists a prejudice against the contemplative state. Many contend that its members are of little or no benefit to society, in fact, that their life is unsocial. And at first sight it might well appear to be so. It seems to be a selfish withdrawal of much-needed forces from the battlefield. It is a difficulty that occurs even to the most zealous and devout souls; for the very zeal of their own lives adds strength to the suggestion. They are bent on the service of others, and in this they are Christlike and apostolic. But a too ready acceptance of certain inadequate views about human society leads them to conclude that the contemplative life is an unsocial one.

Upon a deeper study of the subject, however, the incompleteness of this view becomes apparent. "The religious congregations," writes Leo XIII, "co-operate on a large scale in the mission of the Church, which consists essentially in the sanctification of souls and in doing good to men. . . . But it is not to the Church alone that the religious orders have from their first appearance rendered immense services: they have benefited also civil society itself. They have had the merit of preaching virtue to the multitude by the apostolate of good example, as well as by that of word of mouth, of form-

ing and adorning men's minds by the teaching of sacred and profane knowledge, and of enlarging the heritage of the fine arts by splendid works that will live."¹ It may be remarked here that we are not concerned with those religious congregations or orders which engage in active work; their educational institutions, not only grammar and high schools but also colleges, their hospitals, homes for the aged, orphan asylums and other charitable foundations, stand as living testimonies of their philanthropic and christian practice. The social value of these is evident. It should be remembered, moreover, that usually these establishments are maintained at no cost to the state, and that if they did not exist, the state would be forced to increase its budget annually by many thousands of dollars. But our efforts here are confined rather to a defense of those religious bodies whose principal occupation is the contemplation of truth, not of any truth, but of Him Who is "the Way, the Truth, and the Life," of God Himself.

Paradoxial as it may seem, the contemplatives share the burdens of society and contribute to the common good. They have a strong love for others which is manifested by prayer and penance. Their prayers draw down upon struggling and suffering humanity manifold graces, light, strength, courage, and comfort, blessings for time and eternity. By penance they strive to atone for the offences of sinful humanity, to appease God's wrath, and ward off its direful effects. These prayers and penances when united to the sufferings of Christ are, according to spiritual writers, most efficacious. While Moses was on the top of the hill he seemed to be profitless to Josue, who was fighting Amalec in the valley below, yet so long as he kept his arms extended the Israelites were victorious, but as soon as he ceased his prayers his people were overcome. "Hence the indispensable necessity of such experts in prayer, such laboratories and experimental stations for the study and application of spiritual forces as Trappist and Carmelite foundations. They are to religion what the Rockefeller and Carnegie foundations, and departments in universities devoted to pure research, are to science—to medicine, physics, biology, law, music, and art. Without them not only the further development and evolution of Catholicity would be in danger of ceasing, but there would be the more disastrous menace of a degeneration of the Church."² History reveals that here or there, in this land or that, when the interior life of the Church declined, when exterior

¹ Pope Leo XIII, "The Religious Congregations in France," *The Great Encyclical Letters of Pope Leo XIII*. (New York, 1903), p. 496.

² Michael Williams, *Catholicism and The Modern Mind*, (New York, 1928) p. 153.

activities and interests—political ambition, the accumulation of wealth, desire for prestige—became ascendant, disasters followed, and sometimes these were not visited in particular places, but brought universal lethargy and sickness to the whole Church as in the case of the Reformation.

Reference is frequently made to the immense wealth of the medieval monasteries. But there is an explanation. The members of the nobility, often in thanksgiving for favors received through the intercession of these religious or for services performed by them, enriched the monastery with material benefits. These endowments continued through the centuries until finally some of the monastic institutions possessed more land than even the temporal rulers of the time. Many of these grants which today strike us as enormous were tracts of waste land which would probably never have been reclaimed except for the diligence of the monks. Most monasteries, in fact, had their beginning in a primeval forest, an arid moor or a noisome fen; it was only the self-sacrifice, the religious and humanitarian purposes, the highly organized efforts of these consecrated toilers that converted such places into healthful and productive farm lands which were utilized by the neighboring inhabitants who were dependent chiefly upon the beneficence of the monks for their sustenance. Because these demands are no longer made upon them most monasteries, at the present time, maintain farms merely to supply their own table. In some places, however, these farms are experimental stations. The greatest agricultural school in the province of Quebec, Canada, is conducted by the Cistercians, and their experiments with seeds and plants have considerably increased our knowledge in the field of botany. A remarkable example of the services rendered by the contemplative especially in the field of genetics and heredity is the discovery of the law of recession and predominance known as the Mendelian law, the name of which commemorates its discoverer, Gregor Mendel, Abbot of Brunn in Austria.

More important than their services to the world of agriculture has been the work of the contemplatives in furthering education. Monastic schools were the only ones that existed from the time of the Barbarian Invasion until the Middle Ages. The Benedictine monasteries especially, were homes of study and depositories of the ancient learning. Not only sympathetic writers, like Montalembert, but those also who are more critical, acknowledge the services which these religious contributed to education. "In those restless ages of rude culture, of constant warfare, of perpetual lawlessness and the rule of might, . . . the monasteries were the sole schools for

teaching; they offered the only professional training; they were the only universities of research; they alone served as publishing houses for the multiplication of books; they were the only libraries for the preservation of learning; they possessed the sole scholars, they were the sole educational institutions of this period."⁸ Although it is only where local needs require it that monasteries today have schools connected with them, nevertheless the monks themselves do not fail to continue their research, delving into the profundities of the sciences, sacred and profane, and their contributions to them have been numerous. Their ancient libraries are ever open to the student wishing to search the rare volumes in the cause of education. Monasteries have always been places of work, both manual and intellectual.

In spite of these facts, it is not uncommon for the contemplative life to be considered a haven of rest for unfortunate and disappointed souls. This is true in isolated cases but not in all. The autobiographies of the saints need only be consulted to find abundant proof that the sole motive which prompted their embracing such an austere life was the love of God, and for His sake the love of their neighbor. Then again, it is urged that the contemplative, by his vow of chastity fails to discharge the social obligation of conserving the race, thus depriving society of many desirable members. It may be answered, however, that this obligation falls, not upon every member of the community, but upon society at large and is amply discharged though there be individual exceptions. Indeed, it is safe to say the non-fulfillment of this duty will never be threatened by a too general observance of sexual abstinence. It is only the unlawful gratification of carnal passion that can menace the true growth of population. On the other hand, often the very conditions of society, such as poverty and the care of needy parents, impose on man the obligation of remaining celibate. Chastity frees the religious from family cares and permits him more time for the services of God and neighbor.

That the contemplative is selfish and makes no contribution to society is untrue. The individual benefits merely a small group, for example the family. What is the objection to the contemplative confining his efforts, if he so desires, to the community of which he is a member. And let no one say that such a life must needs be narrowing and cramping. It produces, of course, an unworldliness and childlike simplicity which many mistake for narrowness; but they

⁸ Monroe, *A Textbook in the History of Education*, (New York, 1907) p. 255.

are blind indeed who cannot see that the energies which have been drawn off from the family cares and business responsibilities have been converted into other channels. As there are public figures in secular life so there are contemplatives whose scope of work is national or universal. The very presence in society of such spiritually dedicated characters "is a source of psychic inspiration for the whole community, and a constant and courageous protest against the smug Philistinism of the men of the world."⁴ There could be no greater aid to the creation and development of the spiritual conscience in the human race, a sense of one's duty of resisting the lower self, than the spectacle of men who can pursue spiritual things with a more powerful passion than that which men of the world follow after gold, fame and sensual pleasure. This demonstration of a complete overcoming of the world is in no sense an attack upon life rather it is a contribution towards it.

Out of this question arises another one. Is society bound to support the contemplative? Most contemplative orders are self-supporting; they exact a dowry on entrance; they have their own farms which supply their table. The sale of their products helps to support them, whether these be vestments made by the nuns, or books, paintings, etc. Frequently they receive donations of large sums from friends who have obtained favors through their prayers. The contemplative requires very little from the outside world. It would seem though that society should grant them whatever is lacking after their own efforts at self-support have fallen short, if not out of justice, then out of gratitude for the various benefits they have bestowed upon society in every age. Moreover, if individual men are bound to serve God so too are nations obliged to serve and honor Him. For all men are subject to the laws of nature and as their union in civil society does not exempt them from the obligation of observing these laws—since by that union they do not cease to be men—the entire nation becomes subject to the laws of nature and is bound to respect them in all her proceedings. Now society as such does not always satisfy these obligations fully and sometimes neglects them entirely. The contemplative vows his life to God, prays not for himself alone but also for his fellowman, for the spiritual and material betterment of his country, for the health and well-being of its rulers. In this manner he tries to make amends for the negligence of society and should receive some recompense for his work.

⁴F. W. Foerster, "The Indispensability of the Ascetic Ideal" in *Marriage and the Sex Problem*.

Our faith and our experience both tell us that this life seemingly shut off from the world benefits mankind "and if we seek a reason in philosophy, we shall find it in that dim and half explored but most suggestive region of study which deals with the interconnection of souls, and with the influence of character and personality upon bodies of men—with the essential oneness of the human family, and the still more amazing oneness of the Communion of Saints."⁵ With faith, experience, and philosophy to warn us, it certainly would seem rash to disparage a member of the social body, the functions of which are so necessary to the harmonious working of the whole.

The question is one of great practical importance. The future success of Christianity may depend largely upon the maintenance of the contemplative orders. The forces of irreligion are gathering thick and fast, and we shall need all our strength to meet them. Can we, in the struggle before us, dispense with such a potent means of preserving the Catholic spirit among our people and extending its influence to those who are wandering in darkness? On the contemplative orders, perhaps no less than on the activity of our preachers and teachers and lecturers, we depend, under God for success in the ceaseless battle which the Church is everywhere waging against infidelity and error.⁶

⁵ Charles D. Plater, S.J., "The Social Value of the Contemplative Life," *The New York Review*, February-March, 1906. p. 578.

⁶ *Ibid.*

ST. THOMAS, PATRON OF CATHOLIC SCHOOLS

CHARLES M. DALEY, O.P.



ONE of the first acts of Pope Leo XIII after ascending the Fisherman's Throne in 1878 was to bring the world of Catholic thought back to the feet of the master of Catholic thought, St. Thomas Aquinas. The memorable encyclical *Aeterni Patris*, published on the 4th of August, 1879, restored the golden wisdom of the Angelic Doctor to its deservedly rightful place among Christian schools and scholars "for the safety and glory of the Catholic faith, for the good of society, and for the increase of all the sciences." But not content with the lavish encomium heaped upon St. Thomas and his writings in this encyclical, Leo XIII, in a Brief issued exactly one year later on the feast of St. Dominic, declared him the patron of all Catholic universities, colleges, and schools, and "desired that he should be venerated and honored as such by all."¹

This signal distinction was a fitting and natural compliment to the magnificent work inaugurated by the *Aeterni Patris*. It not only honored St. Thomas as the Catholic world had long petitioned, but brought him more attractively to the attention of Catholic students as the proper model on which to pattern their life's character and conduct.

The passing of fifty years gives us an occasion to recount some of the superb qualities of St. Thomas which made him the Sovereign Pontiff's choice as patron of Catholic schools. It is also an opportunity to see just how closely we have taken this patron to heart, as Pope Leo desired, and made him our own. Perhaps it is even more pertinent today, since the Holy Father Pius XI recently stressed the ideals of Christian education, that we "go to Thomas" the student and teacher for that unmatched combination of holiness of life and soundness of doctrine under which he is proposed to us as patron and leader. For, as Leo XIII said: "The Angelic Doctor is as exalted in virtue and holiness as in erudition. He may be compared to the angelic

¹ Brief, *Cum hoc sit.* . . . August 4, 1880.

spirits no less on account of his innocence than on account of his endowments."²

If the Pope who canonized St. Thomas also canonized his writings by calling them "the works of God," it was because the boy Thomas began life with the question "What is God?" and devoted a life-time ordaining all knowledge to God as "the highest peak of our knowledge in this life."³ His inquiring mind penetrated every phase of thought searching for truth. He was as much at home among the pagan and Jewish philosophers and the Fathers of the Church, as he was among the scholastics of his own time. He took truth where he found it, for it was the heritage of man in general and not of any particular race or creed. But he took nothing as a fact until he had asked the why and the wherefore. "In his serene confidence that all must end in good, he moves the most startling and perilous questions, as if it were the most indifferent, the very Being of God. God must be revealed by syllogistic process."⁴ His clear and precise reasoning found an answer for every doubt, or else he was quick to admit that he did not know.

"The world has calumniated St. Thomas," say the English translators of the *Summa*, "as if he spent his time in asking 'Why?'; whereas he said 'Because' as often as he said 'Why?' and indeed he never said the first without the second. He raised no question without answering it... The 'Because' is the luminous word which shines upon his breast." This inquisitive trait, elevated by supernatural motives, for mere curiosity had no place in his life, might be called the fundamental characteristic of Thomas the student and thinker. It permeated his whole life until the day he put his pen aside and could write no more after tasting the supernal delights which made all that he had written seem to him as so much chaff. This method of inquiry and reasoning was not peculiar to Aquinas alone, for it was the mark of a scholastic, but he developed it, perfected it, and joined it harmoniously to faith, guarding the rights of each, so that Leo XIII aptly remarked, "as far as man is concerned, reason can now hardly rise higher than she rose, borne up in the flight of Thomas; and faith can hardly gain more and greater helps from reason than those which Thomas gave her."⁵

² *Ibid.*

³ *Contra Gentes*, lib. 3, c. 49.

⁴ Henry H. Milman, D.D., *History of Latin Christianity*, 3rd ed. Vol. IX, p. 132.

⁵ *Aeterni Patris*.

His keen desire to know God better whetted every moral virtue to a supersensitive degree. He never did anything half-heartedly. There is little wonder then that every Pope who has ever mentioned the name of Thomas Aquinas has referred to his virtuous life in the most glowing and superlative terms. Recently Pope Pius held him up again as a patron of Catholic youth when he said: "It behooves our young men especially to look to St. Thomas and to strive to imitate sedulously the great and beautiful virtues that shine forth in him. Before all, they should learn humility, which is the foundation of the spiritual life, and chastity. Let them learn from a man of sovereign doctrine to hold in horror all puffed-up pride of mind, and to unite with their studies humble prayers for a full outpouring of the divine light."⁶

It is impossible to read the life of the Saint without being deeply impressed with his resplendent quality of humility. On it he built his conduct and his character, his purity, charity, patience and self-discipline. He took to himself the advice he gave to others, that "if you would raise on high the edifice of holiness, take humility for your foundation." Early in life he renounced all claim to noble titles and his share in the estates of the House of Aquino and chose to lose himself in the Order of St. Dominic. But even here his remarkable talents could not go unnoticed, and time and again he refused absolutely to take any position in the Order and steadfastly declined higher dignities offered by Pope Clement IV. At the end of his life he thanked God that he could die as a simple religious. It was only at the formal command of his superiors that Thomas went on for the Doctorate, arguing that his knowledge was insufficient, his experience limited, and above all that he was totally unprepared to take the step. Later in life he confided to his companion, Father Reginald of Piperno: "Thanks be to God, my knowledge, my title of Doctor, my scholastic work, have never occasioned a single moment of vain glory to dethrone the virtue of humility in my heart."

Thomas understood the virtue of true humility as no other man, and he was not slow to distinguish it from false humility, as when a man, for instance, not understanding his own worth, compares himself to senseless beasts and becomes like them. Christ, he says, chiefly proposed humility to us that we might despise outward exaltation or the ambition to become great in

⁶ Encyclical, *Studiorum Ducem*, June 29, 1923.

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earthly things, in order that we might aim better at heavenly and spiritual things.⁷ His tract on humility shows us better than anything else the solidity of the doctrine on which he built his own temple of holiness. "His humility was no foolish, mawkish, sentimental effeminacy," wrote Archbishop Vaughan, "not the result of a weak constitution or of a softening brain; no hollow pretence or unreality—but the issue of a deep supernatural vision into self, and of the working of an exalted mind upon the lofty theory of human obligations."⁸

The other great virtue which the Holy Father selected from the life of St. Thomas and presented for the edification of youth, is chastity. "Humility then and cleanliness of heart," he said, "with unflagging zeal for prayer made the soul of Thomas docile and ready to yield to the promptings and illuminations of the Holy Ghost."⁹ No one knew better than Thomas that divine mysteries and divine truths can be probed only by a clean, pure life, for as a clean eye enables us to see clearly, so is the divine vision promised to the clean of heart.¹⁰ From the day when angels girded him with the cord of chastity, the tranquility of his angelic mind was never disturbed by even a ripple of indecency. He was not blind, however, to the evils of his day. The flaunted vices of Naples, and the unblushing lives of the students at the University of Paris, helped to fasten his attention more securely on God and the things that lead to God. And so he could write with truth from his own experience that "purity is necessary in order that the mind be applied to God, since the human mind is soiled by contact with baser things."¹¹

The pure mind and heart of Thomas was the secret of his extraordinary power of concentration, the root of his genius. Because of it he had a connected view of the old and new, past and present, far and near, a perfectly clear apprehension of an indefinite number of facts, mutually related and correlated, and a keen sense of detecting error no matter how subtly it was mixed with truth.¹² The master-mind of Thomas was due in no small measure to his early schooling in the virtues, his delight in study,

⁷ *Summa Theologica*, IIa IIae, q. 161, a. 5, ad 4um.

⁸ Very Rev. Roger B. Vaughan, O.S.B., *The Life and Labours of St. Thomas of Aquin*, (London, 1872), vol. II, p. 86.

⁹ *Studiorum Ducem*.

¹⁰ *Summa Theologica*, Ia IIae q. 69, a. 4.

¹¹ *Ibid.* q. 81, a. 8.

¹² cf. Newman's definition of a master-mind in *The Ideal of a University*, (London, 1888), 8th ed. Discourse VI, p. 134; also p. 69.

his memory training, in fine, to his own natural abilities. But he was quick to acknowledge with St. Paul, "By the grace of God I am what I am."¹³ There was no intellectual pride in the make-up of Thomas Aquinas. And if the clients of St. Thomas learn nothing other than this from their patron, they have gained much.

Thomas was instant in prayer. We have the testimony of his closest friends that he never took up his pen, he never sat down to study, he never lectured or preached, until he had spent some time in silent prayer. Whenever he encountered difficulties he prayed all the more earnestly before the Blessed Sacrament and his doubts vanished in the divine illumination he received. His devotion to the Blessed Virgin is reflected in the way he tried out a new pen by writing *Ave, Ave Maria* in the margins of his parchment manuscripts.¹⁴

St. Thomas crowded so much thought and labor into one day that it staggers the imagination to try to grasp the magnitude of his brilliant accomplishments in the short space of thirty years. And yet he was never too busy to give freely and cheerfully of his vast knowledge whether Pope or emperor, scholar or student asked for it. St. Thomas' method of study is best revealed by his letter to a Dominican novice who asked him how to study. "Pass from the easy to the difficult; be slow to speak and equally slow to give assent to the speaker; keep your conscience clear; do not neglect prayer; be amiable towards everybody, but keep your own mind; above all things avoid running about from one school to another; let it be your delight to sit at the professor's feet; be more concerned to hoard in memory the good things said than to regard the person speaking; strive to understand what you read, clearing your mind of all doubts as you go along; eagerly seek to place whatever knowledge you can get hold of in the depository of your mind, find out what you can do, study your limitations, and do not aim higher than your capacity permits."¹⁵

It was Thomas the student who made Thomas the teacher. In this capacity he is the master and the prince of scholastics; he is the *Doctor Angelicus*; and to his already imposing litany of

¹³ I Cor. XV, 10.

¹⁴ cf. Peter Paul Mackey, O.P. "The Autograph of St. Thomas" in *Thomas Aquinas*, Cambridge papers, (London, 1924), p. 42.

¹⁵ Summary of the letter as given by Bro. Azarias, *Essays Educational*, (Chicago, 1896) pp. 89, 90.

titles, Pope Pius XI unhesitatingly added *Doctor Communis* and *Doctor Eucharisticus*.¹⁶ He is the teacher of the Universal Church and as such he ranks close to the Sacred Writings and the decrees of the Supreme Pontiffs. Learned philosophers and theologians go to Thomas to seek counsel and reasons and answers, while little children receive capsules of his angelic wisdom from their catechisms.

St. Thomas himself summed up the three fundamental characteristics of the preacher or teacher in this way: "The first is stability, that he may not wander from the truth; the second, clearness, that he may not teach obscurely; the third, utility, that he may seek not his own but God's glory."¹⁷ Truth was his high ideal, and faith his guiding star. "Since faith rests upon infallible truth, and since the contrary of a truth can never be demonstrated, it is clear that the arguments brought against faith cannot be strict demonstrations; but difficulties that can be answered."¹⁸ Canon Barry¹⁹ is convinced that no one has drawn the stable character of St. Thomas better than Dean Milman in the following words: "He is perfectly passionless; he has no polemic indignation, nothing of the churchman's jealousy and suspicion; he has no fear of the result of any investigation; he hates nothing, hardly heresy, he loves nothing, unless, perhaps, naked abstract truth."

The second quality of a teacher is clearness. Thomas was nothing if not methodical and orderly. This is abundantly plain from his *Summa Theologica*. "The more a person studies the *Summa*," observes Dr. Grabmann, "and the more he examines its detail, the more does he admire the architectonic structure of the whole and the better does he recognize the structural laws running through the entire work."²⁰ In the *Prologue* St. Thomas says that he is not only going to teach the learned, but also instruct beginners in such a way that they will not be hindered in their studies by innumerable useless questions and arguments, illogical treatment, rough sequence and frequent repetition which causes disgust and confusion. He plans to avoid these and other faults common to writers, and will endeavor "with God's help" to teach "sacred science as briefly and clearly as the matter al-

¹⁶ *Studiorum Duxem.*

¹⁷ *Comment. in Matt. C. v.*

¹⁸ *Summa Theologica*, I, q. 1, a. 8.

¹⁹ William Barry, D.D., *Roma Sacra*, (London, 1927), p. 153, 154.

²⁰ Dr. Martin Grabmann, *Thomas Aquinas, His Personality and Thought*, transl. by Virgil Michel, O.S.B., (New York, 1928), p. 40.

lows." This he did by using unmistakable language, precise and lucid, in explaining the most difficult questions. It pained him to be obscure. "There was something in him unknown before; his argument, his exposition, was new in power, in interest, in lucidity."²¹ He made truth more lovable because he made it intelligible.

The utility of the teachings of Thomas Aquinas has been attested by the supreme authority of the Church for over six hundred years. He certainly had divine approval when he heard the words from the Crucified Christ: "Thou hast written well of me, Thomas." "It is our purpose," he wrote at the beginning of the *Contra Gentes*, "to declare, as far as in us lies, the truth which the Catholic faith professes, while weeding out contrary errors; for, in the words of Hilary, 'I acknowledge that I owe my chief occupation in life to God, so that every word and every thought of mine may speak of Him'." The glory of God, and not of self, was the uppermost thought in his mind. He was one of the most impersonal of the scholastics, for he cared nothing for the applause of men. And that, after all, is a claim to immortality.

Now, it was the wish and the desire of Pope Leo XIII that all Catholic teachers and all Catholic schools "give largely and abundantly to youths engaged in study, the pure streams of wisdom which flow from the Angelic Doctor as from a perennial and copious spring."²² And when the same Sovereign Pontiff declared him Patron of all Catholic schools, he gave the students of those schools a heavenly protector. But to claim St. Thomas as their patron and leader, they must strive to "understand clearly what he taught, and faithfully imitate what he accomplished,"²³ by praying with him "to ardently desire, prudently search for, truthfully acknowledge and perfectly fulfill all things for the honor and glory of God's Holy Name."

²¹ Henry Osborn Taylor, *The Mediaeval Mind*, (London, 1925), 4th ed. Vol. II, p. 467.

²² *Aeterni Patris.*

²³ In the prayer to St. Thomas, March 7.

DOMINICAN CAUSES FOR CANONIZATION AND BEATIFICATION

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NE of the glories of the Dominican Order is its Saints. For one who is no more than a cursory reader of its history, the diversity and the individualism of such an unique catalogue is apt to be the cause of no little astonishment. The extraordinary courage, freedom, and zeal that characterized their lives seems at times to overstep the bounds of expectation. To explain this we have to go further than a mere consideration of the individual development of those talents that Divine Providence placed at their disposal for the saving of souls and the enlightenment of the world. True, they had in the Constitutions of their Order a rule of life that is excelled in its organization only by the guiding influence it lends in directing souls along the difficult paths of perfection. The predominating principle that motivated their lives was something more than this; it was the spirit of their holy Father Saint Dominic. Someone has defined that spirit as "the intellectual ideal reached by the double path of knowledge and asceticism." This is the heritage that was entrusted to them to hand down to posterity. "*Contemplare, et contemplata aliis tradere*—to contemplate and to give to others the fruits of their contemplation." What a vital force this happy combination of the active and contemplative life has been in the preservation and usefulness of the Order down through the centuries! It was their faithfulness to such a high ideal that not only armed them for their conquest of souls but was also the light that led them to that glory for which Holy Mother Church honors them today—their sanctity.

Many years have passed since the world has acclaimed a new Dominican Saint. This interim has been caused however, not by a lack of heroicity in the lives of the contemporaries and successors of that *Illustrious Group* of the Dominican Family, but rather on account of the great diligence and scrutiny of the Church in her methods of raising her children to the altars of saint-hood. For in

the present causes for beatification and canonization of Dominicans now before the Sacred Congregation of Rites in Rome, there are men and women whose achievements and legacies to future generations are only surpassed by the zeal that inspired them to fulfill the traditions of their Order. Interesting though biographical sketches of these candidates would be, space does not permit here of such a lengthy endeavor. It is the purpose of the writer therefore only to place before the reader the present status of our Dominican Brethren in the canonical processes prescribed by the Church.

Beatification is distinguished from Canonization to the extent that in the present legislation of the Church, beatification is only a formal permission granted to the faithful for the public veneration of the person known as blessed. Though granting certain liturgical exercises, such as a Mass with prayers proper to the Blessed and an office to be recited in his or her honor, this permission is locally restricted. That is, it is usually granted to the country where the Blessed lived, or if he be a religious, extended to his Order or Congregation. In exceptional cases the Pope may dispense with this restriction such as Clement IX did in the cause of Blessed Rose of Lima, when he not only permitted but commanded her public cult at the time he selected her as Principal Patron of Lima and Peru.¹ Canonization, on the other hand, is a Pontifical precept commanding the public worship of the Blessed for the entire Church.

The various grades in the procedure for Beatification may be classified under two general titles. They are Solemn or Formal Beatification—*Causae procedentes per viam non cultus*, and Equivalent Beatification—*Cultus Immemorabilis* or *Causae procedentes per viam "confirmatione cultus."* By the former is meant that there never has existed any public worship of the candidate to be beatified. The testimony of four witnesses is required to establish this, and the tomb of the blessed is examined for evidence that might militate against this fact. If such is found, then the cause is suspended till proof of the contrary is forthcoming. In *Equivalent Beatification* it must be proved by authentic testimony that the public cult of the Blessed antedated the Bull of Urban VIII (1634) by a hundred years. This decree forbade the public veneration of anyone without the expressed authority of the Holy See. This form of beatification now can only be had in the cases of those servants of God who lived

¹ *The Catholic Encyclopedia*, Nature of Beatification and Canonization, Vol. II, p. 366.

after the Pontificate of Alexander III (1181) and whose cult preceded the above decree of Urban VIII by a hundred years (1534).² This explains our authority in calling some of our Brethren *Blessed* although they have not been formally declared as such.

Since the only authentic source available concerning this matter is the report of the Dominican Postulator General to the late General Chapter in Rome, the following is a brief resumé of that report as contained in the September-October 1929 issue of the *Analecta* the official organ of the Dominican Order. The arrangement found in this report will be followed here.

I

CAUSES ALREADY BEGUN IN SOME MANNER

OR

*De causis quocumque modo incoepitis***(A) For Canonization**

The Holy See has already been petitioned for the resumption of two causes for canonization. According to the New Code of Canon Law, Canon 2138, two miracles are required for canonization if the candidate is Formally Beatified, and three miracles if he is Equivalently Beatified.

1. Blessed Imelda Lambertini, Virgin. Bologna, Italy.³ — This cause was resumed on the twelfth of January, 1921. Three miracles are required for her canonization. On July 7, 1923, the apostolic process regarding a miracle drawn up in the Curia of Casale Monferrato, Italy, was presented to the Secretary of the Congregation of Rites. A decree for the opening of this process was obtained on the 7th of November in the same year.⁴ On the 9th of February, 1927, another apostolic process regarding a miracle, drawn up in the Curia of Havana, Cuba, was presented to the same Secretary, and immediately a decree for the opening and discussion of the miracles was obtained. Finally on the 14th of December, 1927, the

²Code of Canon Law, Canon 2125.

³The place cited after each name has reference to the Diocese in which the Servant of God died.

⁴An Apostolic Process is that process which is undertaken by the Diocesan Curia through the delegation of the Holy See. When the account of this process is sent to Rome and its seals have been verified, the Holy Father by a special decree permits it to be opened before the Cardinal Prefect of the Congregation of Rites if there are no impediments.

apostolic process, regarding her virtues and miracles in particular, drawn up in the Curia of Bologna, was presented to the Secretary of the Congregation of Rites and a decree for the opening of the process was promptly obtained. It is hoped that the apostolic process which has already been begun concerning a third miracle at Malaga, will be completed in a short time. The Sovereign Pontiff has shown himself very much interested in this cause, informing the Promoter General of the Faith that since Imelda died when but a mere child, he was ready to dispense with the discussion of her virtues provided the required miracles were had. The Cardinal Ponens⁵ of this cause is his Eminence A. Card. Fruhwirth, O.P.

2. Blessed Martin de Porres, Confessor. Lima, Peru.—This cause was reopened on the 9th of June, 1926 and only two miracles are required for his canonization. In the months of August and December of 1928, apostolic processes concerning one miracle drawn up in the Curias of Lima and Cajamarca, were presented to the Secretary of the Congregation of Rites. In June, 1926, accounts of eight miracles were sent to the Postulation, but these were not sufficiently explicit, and therefore, in order that articles for the apostolic process might be drawn up, a more complete and more exact account was asked for which is still being awaited. The Cardinal Ponens for this cause is his Eminence A. Card. Verde.

3. Blessed Albert the Great. Cologne, Germany, 1280⁶ Besides these reopened causes for canonization, a formal petition seeking the opening of the cause of Blessed Albert for canonization and for the title of *Doctor of the Church*, was sent by the Postulator General on the 4th of August, 1929, to the Holy Father. In spite of the fact that the lack of a formal decree of beatification or a confirmation of cult was an obstacle to the reopening of this cause, on the 24th of August, 1929, the Postulator General presented to the Promoter General of the Faith all pontifical documents in which Albert seems to be held already as blessed and even as a saint by the Holy See. Moreover, it should be noted that up to the present many Cardinals, Archbishops, Bishops, Religious Superiors, Catholic Universities and Colleges, and eminent lay men, devotedly and of their own free will have petitioned the Holy See on behalf of this cause, expressing the hope of witnessing its culmination in the near future.

⁵ A Cardinal Ponens or Cardinal Relator is a cardinal appointed by the Holy See to study the case. He must refer all his findings to the Sacred Congregation of Rites.

⁶ The year given is the date of death.

The following will give an idea of the many who are championing this cause:

Cardinals	15
Archbishops	92
Bishops	359
Religious Superiors	130
Catholic Universities and Colleges	13

Regarding these causes which can be reopened for canonization, it is to be noted that accounts of some remarkable events which were wrought through the intercession of Blessed Valentine Berrio-Ochoa, Martyr, and Blessed Francis Possadas, Confessor, have been received at the Postulation. At present however, these are insufficient for seeking the reopening of their causes.

(B) For Solemn Beatification,⁷

or

Causae procedentes per viam "non cultus."

1. Venerable Agnes of Jesus of Langeac, Professed Nun. Le Put-en-Velay, France. 1634. The heroicity of her virtues were approved on the 19th of March, 1808. At present there is but one miracle for the cause and therefore beatification is delayed.

⁷ The following will give an explanation of this process and the meaning of several technical terms found in the text for this article. "There are three stages in the process for beatification. The first stage is the drawing up of the ordinary processes, which are instituted generally by the Bishop of that place where the Servant of God died. There are three of these ordinary processes. The first, properly called the informative process, consists in the collection of the testimonies and documents concerning the life, reputation for sanctity, virtues, miracles or martyrdom of the Servant of God. The second process consists in the collection of those testimonies proving the non-existence of a cult of the Servant of God and this is called the process *de non cultu*. The third process consists in the examination of all the writings of the Servant of God which are sent to Rome. This is called *processiculus diligentiarum*. The second stage in the process is the introduction of the cause before the Sacred Congregation of Rites. A cause is said to be introduced if the Holy Father, on the advice of the Fathers who revised the writings and diligently examined the documents of the ordinary process, issues a decree that the cause is to be taken up by the Sacred Congregation of Rites. The apostolic processes constitute the third stage. The cause is again taken up in the Diocesan Curia, but this time on the authority of the Holy See. After the validity of this new process has been established the Sacred Congregation itself takes up the cause. Two doubts are proposed for examination and solution by the Cardinals: first, whether there is evidence of heroic virtues or the martyrdom of the Servant of God; and secondly, whether the required miracles for beatification are

2. Venerable Bartholomew of the Martyrs. Confessor, Archbishop of Braga, Braga, Portugal. 1514. His virtues were approved on the 23rd of March, 1845, but miracles attested to by eye-witnesses are still lacking in the apostolic process.

3. Venerable Mary Gertrude Salandri, Professed Nun. Viterbo, Italy. 1748. Her virtues were approved on the 19th of February, 1884, but her cause also lacks approved miracles in the apostolic process.

4. Venerable Catherine Paluzzi, Professed Nun. Sutri, Italy. 1645. This cause was introduced September 30, 1852. A full account of the process concerning her reputation for sanctity was given to the Postulator in March, 1922. This point is still to be discussed so that afterwards when the required decree is given, the apostolic process concerning her virtues in particular might be drawn up.

5. Venerable Mary Columba of Saint Mary of the Cross. Professed Nun. Viterbo, Italy. 1731. This cause was introduced in 1787. After a decree of *non-cultus* was given in 1788 the apostolic processes regarding her virtues and miracles were begun. These processes remained incomplete because of lack of necessary funds. But since the acts of both processes are still preserved in the archives of the Curia at Viterbo, it remains to be seen whether having obtained a *sanatio*, i. e., a convalidation for the lawful opening of these processes, these same acts might be reopened and brought a successful completion.

6. Venerable Dominica of Paradise, Professed Nun. Florence Italy. 1553. This cause was introduced in 1624. The process regarding her virtues was brought before the Antepreparatory Congregation⁸ in 1761. Up to the present it remains suspended though there appear to be no impediments. From an examination of the cause it is evident that the Advocates treated it unskillfully.

present. Both these doubts are considered in three separate sessions of the Congregation. If the reply to the first doubt is given in the affirmative the Servant of God is given the title of Venerable, if the reply to the second doubt is in the affirmative then the Holy Father issues a decree for the conferring of Solemn Beatification. ("Epitome Juris Canonici," Vermeersch—Creusen, Titulus XXIV, par. 318, page 146.)

⁸The heroicity of the virtues of the Servant of God is discussed in three separate congregations: The Antepreparatory Congregation which is held in the presence of the *Cardinal Relator*; the Preparatory Congregation which is held in the Vatican in the presence of the Cardinal Prefect and all the Cardinals of the Sacred Congregation; the General Congregation which is presided over by the Pope himself.

7. Venerable Frances Dorothy, Professed Nun. Seville, Spain. This cause, begun shortly after the death of the Servant of God in 1630, though suspended several times because of various vicissitudes, remained, and later reached the Antepreparatory Congregation 1787. There never have been any impediments effecting the cause nor has there ever been any mandate imposing silence. All the processes of this Servant of God might be found partly in the *tabellarium* of the Congregation of Rites, and partly in the National French archives at Paris.

8. Venerable John Leonard of Fusco. Priest of our Order. Naples Italy. 1620. After two Antepreparatory Congregations, the Preparatory Congregation regarding his virtues was held on the 19th of July, 1763. The cause remained suspended because of some very serious difficulties put forth by the Promotor of the Faith.⁹ There is no evidence however of silence having been imposed.

9. Venerable Mary Villani, Professed Nun. Naples, Italy. After the Preparatory Congregation regarding her virtues in particular was held on the 19th of April, 1785, this cause was suspended. The rumor that this cause was suspended because of the extraordinary revelations and visions had by this Servant of God is supported by no solid argument; nor was it suspended because of her writings, which have always been received without any opposition. Hence it appears that no impediment has ever been established to prevent the successful progress of this cause.

10. Venerable Placid Baccher, Priest of the Third Order. Naples, Italy. 1851. This cause was undertaken especially in the name of the Neapolitan Clergy. In the year 1926, everything was prepared by the Postulation for the Antepreparatory Congregation regarding his virtues. Only the remarks of the Promotor of the Faith are awaited. On June 6, 1929, the apostolic process regarding two miracles wrought by this Servant of God at Naples was presented to the Sacred Congregation. The Cardinal Relator of this cause is his Eminence V. Card. Vannutelli.

11. Venerable Rose Mary Agostini, Third Order. Loretto, Italy. 1768. The particular congregation regarding her virtues was held on December 7, 1884, after which several doubts remained to be solved. To aid in this work a new life of this Servant of God

⁹The Promotor of the Faith, more commonly known as the "Devil's Advocate," must protect the rights of the law and prepare the objections against the case. The judge by virtue of his office must also propose objections, should the Promotor of the Faith refrain from doing so.

soon to be published has been diligently written, so that henceforth a continuation of the cause might be attempted.

12. Sister Anna Monteagudo of the Angels, Professed Nun. Arequipa, Peru. 1686. On November 7, 1923, the apostolic process concerning her virtues and miracles in particular was presented to the Congregation of Rites, and immediately a decree for the opening and the transcription¹⁰ of the process was obtained. Its results are still being awaited.

13. Father Louis Calco, Confessor. Milan, Italy. 1709. The apostolic process regarding his virtues and miracles was begun in 1921, and was almost completed. But on account of some notable defects in its construction it is to be drawn up again by order of the Congregation of Rites.

14. Sister Agnes of the Holy Ghost, Professed Nun. Valencia, Spain. 1668. On November 6, 1924, the process regarding the non-cult was presented to the Congregation of Rites. As early as 1917, everything was ready for the drawing up of the petition for the introduction of the cause. But before proceeding any further a *processiculus diligentiarum* regarding her writings remains to be drawn up.

15. Sister Mary Aloysia of Jesus, Third Order, Foundress of the Institute of the Seven Dolors of the Blessed Virgin Mary, and of Saint Philumenia. 1875. This cause can not proceed further until all the writings of the Servant of God, which would fill many volumes and treat especially of Holy Scripture, have been duly examined. Moreover, there still remains a reply to be made to the observations given by the Promoter of the Faith. This has not been done up till now because the expenses of this course would redound upon the Postulator. Therefore the Religious Congregation founded by this Servant of God, which is in no way a Dominican organization, ought to bear all the expenses, although the Postulator of the Order will give his services gratis since it is a question of a Dominican Tertiary.

16. Father Gonzalez and his associate martyrs. Japan. These holy Servants of God were killed for their faith in the Japanese Empire, after Alphonsus Navarette and his companions. Since the pro-

¹⁰ By transcription is meant that the juridical account of the *informative process* is transcribed by hand and not by a typewriter or any such instrument. This is to be done only by someone delegated by a Diocesan Curia. The original is preserved in the archives of the Curia and the copy is sent to the Postulator for transmission to the Congregation of Rites.

cesses of the martyrdom of these Servants have been either lost, not completed, or have never been drawn up, the cause can not be introduced. However, it will not be forgotten, for several documents of great moment have been gathered, by the aid of which, with an indult from the Holy See, the cause could be introduced without new processes, in such a way that afterwards it would suffice to draw up the apostolic processes.

17. Claudia of the Cross, Third Order. Anagni, Italy. 1715. A summary for the introduction of the cause has been drawn up, but information is still lacking. Moreover, since 1915, a revision of the works of the Servant of God has been awaited.

18. Catherine Jarrige, Third Order, popularly known as "Catinon Manette." A decree for the introduction of the cause was published on June 12, 1929. There remains to be drawn up the process of non-cult in order that remissorial letters¹¹ be sought for the drawing up of the apostolic processes. The Cardinal Relator for this cause is his Eminence A. Card. Fruhwirth, O.P.

19. Sister Mary Dominic Clara Moes, Professed Nun. Luxemburg, 1895. In 1915 the ordinary informative process was begun in the Curia of Luxemburg, but the Bishop, who is at the present head of the Curia, does not wish to continue and finish the process. His reasons are yet to be investigated. Ordinarily even the Bishop can not oppose the drawing up of the informative process, especially in a case like the present, since the process has already been begun.

20. Bishop Joseph Mary Sanjurio and Melchior Garcia Sampedro, O.P. Vicars Apostolic, and 1313 other martyrs, Tonkin, China. These Servants of God were killed for their faith between the years 1856 and 1862. This celebrated cause was introduced November 15, 1917. The apostolic process which was presented to the Secretary of the Congregation of Rites on February 13th, 1926, has been finally transcribed for public information. There remains to be made a comparison of this transcription, so that immediately afterwards the Positiones¹² might be prepared for proving the validity of the process and for establishing the fact and the cause of martyrdom.

¹¹ A remissorial letter is a written permission of the Pope given through the Prefect of the Sacred Congregation of Rites to the Bishop for instituting the apostolic processes regarding the reputation of sanctity, and miracles of the Servant of God.

¹² A Positio is an exposition of the various facts with arguments for and against the cause.

21. Bishop John Andrew Carga of Sira. Sira. Africa. This Servant of God was strangled to death by the Turks in 1617. After the Sacred Congregation of Rites discussion in 1632 and 1633, the process of the Ordinary was drawn up in 1626, but nothing else seems to have been done about his very deserving cause. In fact up to now, even though diligent research has been made, neither the process nor the remaining acts have been found. But because of the new and more painstaking investigations to be started, particularly in the French National Archives at Paris, we may reasonably expect some documents to be found which will justify and help the further consideration of this cause.

22. Raphael Captier and associate martyrs. Paris, France. 1871. These Servants of God were cruelly slain at Paris on May 25, 1871. In 1924 when the Postulator General of the Order and the Vicar General of the Tertiaries for the education of youth, requested the introduction of this cause the answer "*dilata*"—wait, was given in the name of the Holy Father. In order that progress might be made in this cause it is advisable that Bishops interested in this matter directly send letters to the Holy Father asking, because of the grave and peculiar reason entailed, to permit the introduction of this cause for the purpose of drawing up an apostolic process at least before all the eye-witnesses die.

23. Arthur Mac Geoghegan and about 100 associate martyrs. Dublin, Ireland. These Servants of God were killed for their faith in Ireland and England from the years 1537 to 1713. This cause is entrusted not to the Postulator General of the Order but to the Very Reverend Rector of the Irish College, because all the Bishops and the Nation of Ireland are concerned.

24. Father Aloysius Pacot and Sisters Anna Catherine Aubert, and Angelica Desmarais of the Monastery of Saint Thomas. Paris, France. Killed for their faith in 1793. This cause was entrusted not to the Postulator General but to Father Hertzog, S.S., since this cause, together with that of several other martyrs from the secular and religious clergy, is being carried on in the name of the Diocese of Paris.

25. Venerable Robert Nutter, Priest of our Order. Westminster, England. Killed for the faith in 1600. This cause was entrusted to the Postulator of the Jesuits since it is included in the cause of other martyrs of the Society. A preparatory Congregation was held last July.

26. Venerable Benedicta Rencreuel, third Order. Gap, France. 1718. This cause was introduced September 7, 1871. In the Preparatory Congregation held on May 27, 1913, concerning her heroic virtues, it was unexpectedly interrupted. We hope that it will soon be proposed again, especially if Almighty God is pleased to perform new miracles through this Servants intercession.

(C) For Equivalent Beatification

or

Causae procedentes per viam "confirmationem cultus"

1. Blessed Bernard Morlaas, O.P., and his two disciples. Lisbon, Portugal. 1276. The information, summary and postulatory letter have been printed. Besides the recent difficulties which have arisen from the late decrees (November 11th, 1912, and January 13th, 1913) of the Sacred Congregation of Rites, there is also a difficulty in this cause in regard to proving the existence of a cult during the centenary of Urban VIII (1534 to 1634). For the subsequent time and even from the year 1576 in which the bodies of Blessed Bernard and the two boys were found, documents abound. Accordingly our Brethren of Spain, Portugal and Southern France should be earnestly asked to make diligent inquiry in Churches, Convents and Archives for finding more complete documents by which the existence of a cult during the aforesaid centenary can be proved by weighty arguments. Thus this cause might be taken up again with the Congregation of Rites with the hope of its happy culmination.

2. Blessed Catherine of Gambalo, Virgin, Third Order. Vigevano, Italy. 1516. The Bishop of Vigevano is carrying on the process in regard to the case which was expected by Urban VIII, i. e. in regard to a cult given to the Servant of God from time im-memorial.

3. Blessed Gualbert of Savoy, Priest, Confessor. San Giovanni di Moriana, Italy. 1264. The summary with the information has already been given to the Promotor of the Faith in order that he might make the due observations for the confirmation of the cult. The *Processiculus de scriptis* is still to be drawn up.

4. Blessed William of Orliaco, Priest, Confessor. Annecy, France. 1458. There is preserved in the general archives of the Order of the process which was drawn up a long time ago but which is not sufficient for obtaining the confirmation of the cult.

5. Blessed Marguerite Ebner, Professed Nun. Augusta, Italy. 1351. The Congregation for the examination of her writings was held on February 9, 1915. On account of certain difficulties or rather obscurities in them the reply was "*dilata*"—wait. The writings therefore must be recalled for revision. The summary of the cause with the information is already in the hands of the Promotor of the Faith, so that when a favorable decree on the writings is given, he can immediately make his observations. The Cardinal Relator of this cause is his Eminence A. Card. Fruhwirth, O.P.

6. Blesseds Pontius of Planedis, Peter of Cadireta and Bernard of Traversa, Martyrs. 1300. Urgel, Spain. A decree for the opening of the ordinary process regarding the immemorial cult was issued by the Sacred Congregation of Rites on August 6, 1915. But in order that a *Positio* might be obtained a full account of this process is yet to be drawn up.

(D) Causes Which Are Being Resumed

or

Causae Reassumendae

The reasons why these causes were interrupted are to be diligently sought for in the archives and books of Formularies of the Sacred Congregation of Rites, in order to determine whether they can be resumed with any hope of success.

1. Augustine de Magdalena and John Baptist (likewise known as Simeon of the Mother of God); also Salvator Peter Carcarius and Emmanuel Limanus with Associate martyrs Malakka, Malay Peninsula, Asia.¹³

2. Father Mark of Marconisio, Confessor. Naples, Italy.
3. Octavia of Gamboccia, Third Order. Gubbio, Italy.
4. Paul of Saint Mary, Lay Confessor. Seville, Spain. 1598.
5. Father Aloysius Aquinas, Confessor. Naples, Italy.
6. Agatha of the Cross. Toledo, Spain.
7. Father Nallus or Reginald, Confessor, (called Blessed).

1348.

This cause was taken up at the instance of Father Sanvito, Vicar General of our Order, for obtaining a confirmation of the cult. In the discussion of the ordinary congregation held on April 13, 1878, the reply was to wait. Whether the reasons for this reply still hold remains to be seen, so that the cause can be resumed with the hope for its final completion.

8. Father Vincent Triana of Saint Stephen, Confessor. Palermo, Italy. 1598.

In the acts of the General Chapter held in 1600 at Naples we read concerning this Servant of God, "Reports of His miracles are being received daily by the apostolic authority and are being examined by the Archbishop of Palermo."

9. Father Vincent of Bernedo, Confessor. Arequipa, Peru.

There exists some ancient processes of this cause by which, with the aid of additional processes, the cause may be introduced.

10. Jerome de la Nuza, Bishop of Abarazin in the Kingdom of Aragon; Saragossa, Spain.

The ordinary processes of this cause which were compiled in 1625 and 1627, are in the archives of the Congregation of Rites.

11. Aloysius of the Cross, Molaga, Spain.

12. Joseph Berrida, Huesca, Spain. (Third Order).

13. Yvo Mayeux, Bishop of Rennes. Rennes, France.

14. Mary Rose Giannini, Third Order. Naples, Italy.

II

CAUSES WHICH ARE BEING INTRODUCED FOR THE FIRST TIME
OR

De Causis Incipiendis

(A) For Solemn Beatification

OR

Causeae quae procedere possunt per viam "non cultus"

There are ennumerable causes which could be undertaken, because many of the Brethren as well as the Sisters of Our Order have departed from this life with the reputation of sanctity. From the official acts of the General Chapters, from the the very valuable index added to the 1616 edition of the martyrology of our Order, and from certain histories and various documents preserved in the general archives of the Order and elsewhere, we could compile a long list. Here, however, we can only give the names of those Servants of God who either (a) are commended in the acts of the general chapters of our times for Equivalent Beatification, or (b) who have lived in recent times and, therefore, whose sanctity could be con-

¹⁸ When the name of the Servant of God is only listed it is because there has been no definite information given in the report.

firmed by eye-witnesses, or (c) whose memory is still in a special way held in benediction and whose beatification is earnestly desired.

1. Father Seraphin of Porrecta, Confessor. Bologna, Italy. 1641.

There is an eloquent eulogy of this Servant of God in the acts of the General Chapter held in 1615, and in the archives of the Postulation there are many accounts of the graces received by the faithful through this Servant of God's intercession.

2. Father Michael Nanni, Confessor, Cagli, Italy. 1671.
3. Brother Luke (Lay-brother) of Ciminna. Palermo, Italy. 1640.
4. Father Anthony Lequieu, Confessor; Founder of the Society of the Sisters of the Most Blessed Sacrament. 1676.
5. Sister Columba Schonath, Professed Nun. Bamberg, Germany. 1787.
6. Father Andrew Ruiz, Confessor. Seville, Spain. 1797.
7. Father Sanctus Grech. Palermo, Italy. 1800.
8. Bishop Dominic Canubio. Segorbe, Spain. 1864.
9. Sister Barbara of Saint Dominic, Professed Nun. Seville, Spain. 1872.
11. Father Frances Coll, Confessor; Founder of the Third Order Sisters of the Annunciation. Barcelona, Spain. 1875.
12. Archbishop Pius Albert de la Corona. Florence, Italy. 1912.
13. Sister Susana Kahka and five other Third Order Sisters. Martyrs in Armenia. 1915.
14. Father Hyacinth M. Cormier, 76th. Master General of the Order. 1916.

(B) For Equivalent Beatification

or

Causae quae procedere possunt per viam confirmatione cultus

Blessed Alan de Rupe, Confessor. Utrecht, Netherlands. (General Chapter 1904.)

2. Blessed Carinus of Balsamo, Confessor. (THE ASSASSIN OF ST. PETER MARTYR) (Gen. Chap. 1910).
3. Blessed Conrad the Teuton and Blessed Henry of Cologne, Confessors, and Founders of the German Province. (General Chapters of 1895 and 1904).

4. Blessed Euphemia de Ratibor, Professed Nun. Breslau, Germany. (General Chapter, 1904).
5. Blessed Helen of Hungary, Professed Nun. Veszprim, Hungary. (General Chapter, 1910).
6. Blessed Hilary of Mantua, Confessor. Mantua, Italy. (General Chapter 1904).
- Blessed Hugh of Saint Cher. First Cardinal of the Order. (General Chapters 1895-1904).
8. Blessed Humbert of the Romans. Fifth Master General of the Order. General Chapter, 1895-1904).
9. Blessed James of Milan, Confessor, Milan, Italy. (General Chapter, 1910).
10. Blessed John of Fiesole (called the Angelic). Fiesole, Italy. (General Chapter, 1904).
11. Blessed John the Teuton, the first Bishop of our Order and Fourth Master General. (1895-1904).
12. Blessed John of Vicenza, Italy. (General Chapter, 1895-1904).
13. Blessed Lawrence of England, Founder of the English Province. (General Chapter, 1895-1904).
14. Blessed Venturinus of Bergoma, Confessor. Smirna, Roumania. (General Chapter, 1904).
15. Blessed Michael Pages, Confessor. Vicenza, Italy. 1436.

There exists in the archives of the Postulation, letters from the city of Minorca, Spain where the body of this Servant of God is honorably preserved. These letters besought Pius X to confirm his cult.

16. Blessed Michael Gonzalez, Confessor and Socius of Blessed Peter Gonzalez (St. Elmo). Lugo, Spain.

In 1923 the Bishop of Lugo sent for official letters from the Order for the drawing up of the process, but so far nothing has been done about it.

Petitions for the Title of "Doctor of the Church"

Among the causes which can still be carried on with the Holy See there should also be enumerated those causes in which the title of "Doctor of the Church" is to be sought for certain of our Saints. We say *saints* because the Church ordinarily does not give this title to Blesseds who have not been canonized. As far back as 1868 a General Chapter commissioned "the Most Reverend Master General to procure at the Holy See the resumption of the cause for enrolling

St. Antoninus, Archbishop of Florence and Confessor of our Order, among the Holy Doctors of the Church." This same commission was repeated in the General Chapters of 1895 and 1904, in which the Master General was to seek that honor also for St. Raymond of Pennafort.

The Postulator General remarks that for carrying on these causes a certain amount of preparatory labor will be necessary. He recommends among other things that a critical edition of the works of these Saints be published, and that these Saints be made the subject of articles for dissertations and of books. He concludes this section and his report with the observation that an opportune time for thus honoring Saint Raymond would be the Seventh Anniversary of the Saint's compilation of the "Decretals." This centenary which will occur in 1934 has been enthusiastically approved by the Holy Father.

What feelings of pride and devotion must fill the heart of every true Dominican at the expectation of these new honors to be conferred upon his Order. Though unable to take an active part in expediting these various causes, we can see by our prayers beseech Almighty God, that if it be His Holy Will, these worthy children of Saint Dominic may soon receive the crown that their Brethren are now seeking for them. So that in their elevation to the altars of the Church their memory will be perpetuated not only for our veneration but also like their *Eminent Predecessors* their light too may shine before men "for who can calculate how much the modern world owes to Saint Pius V, whose courageous resistance to the poisonous falsehoods of heresy, and whose valiant defense of European civilization against Turkish invasion and fanaticism has earned for him the title of "Father of Nations," or to a Saint Thomas Aquinas, the Angel of the Schools, whose synthesis of the dogmas of revealed truth has been the wonder of all succeeding ages; to a Saint Vincent Ferrer, that undaunted preacher of the Divine Word, and perhaps the greatest thaumaturgus since the days of the Apostles; to a Saint Catherine of Siena, whose incomparable correspondence with Popes, Kings, and republics is at once the pride of Italian letters, the honor of the Papacy, the crown of social endeavor amid hopeless confusion, and is treasured among the purest glories of her sex; or here at home, to a Saint Rose of Lima our New World's first flower of

sanctity and mightiest exemplar and guide in the stern but lovely life of the Christian spirit."¹⁴

"Dominican Saints, Novices; Introduction, Rt. Rev. Thomas J. Shahan, D.D.

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I TO MY BELOVED

BEDE SULLIVAN, O.P.

Oh! I shall walk the chosen way,
Nor proud in pain nor ask for pay.

To walk the path You marked in red,
Content with silence for my bread.

Oh! I shall pray with fallen men
Before they breathe their last amen,

To gather fruit within each hand,
To give of love nor love demand.

Oh! I am poor in kingly purse,
Mine be the gall and hated curse.

But I am free and I am I
And I shall love until I die.

Oh! I have heard of vain regret
And I have seen the unpaid debt.

Eternity! How lowly priced!
When love were pay enough for Christ.

FIFTY YEARS IN THE PRIESTHOOD REV. HUGH JOHN LEONARD, O.P.



N the fifteenth of February, the Fathers and Brothers of the Province rejoiced in congratulating Father John Hugh Leonard, on the celebration of the Golden Jubilee of his ordination to the Priesthood. One who has served at the altar and ministered to souls for a span of years and who can recall many trials and tribulations, joys and sorrows, might well rejoice that all has been for the love of his Master and the salvation of souls.

Father Leonard's life has been full as well as long. Born in Ireland, May 1, 1847, he came to America while still a young man and settled in Brooklyn. The Dominican life of combined contemplation and activity appealed to him and he made profession among its members in November of 1876, to be ordained a priest, February 15, 1880. He served in many capacities in the half century since that day. Always ready to fulfill the commands of his superiors, he labored with great zeal in Louisville, Columbus, New York, Minneapolis and Newark; acting as chaplain at Ohio State Penitentiary; preaching on the missions; serving as chaplain to the Dominican Sisters at Sparkhill and Hartsdale.

For fifty years Father Leonard has endeared himself to those for whom he ministered; his regular habits of life, his sincere and unostentatious piety have been an example to all who knew him. His years of service have been an inspiration to his younger brothers in religion, and DOMINICANA takes this opportunity of extending in their name sincere congratulations.

—Jerome M. Tierney, O.P.

† REV. JAMES REGINALD KENNEDY, O.P. †

It is the sad duty of DOMINICANA to report the death of another well beloved Dominican. The twilight of another year was the twilight of the life of a Friar Preacher, Rev. James Reginald Kennedy, who fortified by the last rites of the Church passed to his reward on Dec. 29, 1929.

Fr. Kennedy was born in Scotland, June 30, 1863, and received his early education from the Jesuits. Coming to the United States as a youth, he taught with great success at New Orleans and later at Notre Dame. The call to the religious state came to him while he was engaged in the latter institution, and from there he entered the historic Convent of St. Rose, Springfield, Ky., for his Novitiate, making Profession on January 15, 1890. He was sent to St. Joseph's Convent, Somerset, Ohio, for his course in Sacred Sciences and was ordained there, June 9, 1893. His first assignment was to St. Peter's Church, Memphis, Tenn., for two years. Owing to ill health Fr. Kennedy spent the greater part of his religious life at St. Rose, where he devoted himself to meditation and reading. At different times when his health would permit, he was assistant at St. Vincent Ferrer's, New York City; St. Louis Bertrand's, Louisville, Ky., and for a year at Hawthorne, N. Y.

The chronic ailment which made his life one of suffering and pain could never overcome his naturally cheerful disposition. His patience and long-suffering during those years were heroic. He was assigned to St. Joseph's Convent at Somerset, Ohio, shortly before his last illness, and died at Mount Carmel Hospital, Columbus, Ohio, Dec. 29, 1929.

His body was brought to St. Joseph's and laid in state. The Novices recited the Psalter by his bier, and the Funeral Mass was sung by the Prior, Very Rev. Clement Nowlen, O.P. Requiescat in Pace.

Pascal Regan, O.P.

+ REV. JAMES D. FOWLER, O.P. +

On February 9, 1930, Father James D. Fowler, O.P., passed to his eternal reward at St. Mary's Hospital, Newark, New Jersey, after spending nearly half a century in the Order of St. Dominic. By his death the Church has lost a zealous priest and the Order a devoted son.

Father Fowler was born in New York City on September 2, 1859. After the usual preparatory studies he entered the Dominican Order at St. Rose Convent, Springfield, Ky., made his profession on the Feast of St. Thomas, 1883, and was transferred to the House of Studies in Somerset, Ohio. He was ordained to the priesthood on December 17, 1887.

Following his ordination the young priest was given his first assignment at St. Dominic's Church, Washington, D. C. The subsequent years found him laboring in Kansas City, New York, New Haven, Conn., and Columbus, Ohio. His first appointment as pastor was to Kansas City in 1900, where he remained but a short time, being elected Prior of St. Louis Bertrand's Convent, Louisville, Ky., in the same year. His term as Prior completed, he was assigned to St. Vincent Ferrer's, New York City. A few months later he was elected Prior of Holy Rosary Convent, Minneapolis, and upon the completion of his term of office, was again appointed by his superiors as pastor of Kansas City, where he labored for the next eleven years. Jersey City was the next field of his ministry from which place he was called to be prior of St. Dominic's Convent, Washington, D. C. When he had completed his term as Prior, he was assigned as pastor of St. Mary's Church, Johnson City, Tenn. Because of ill health he was forced to relinquish this post after a few months, and returned to Sacred Heart, Jersey City. Here he remained for about two years, when he was transferred to Newark, where he had been stationed since 1926. That his work in the ministry was most successful, may be concluded from the fact that over half his priestly life was spent in having the care of souls.

The funeral of Father Fowler took place on February 11, from St. Antoninus Church, Newark. The celebrant of the Mass was the Very Rev. William A. Sullivan, O.P., assisted by the Rev. Clement Donovan, O.P., as deacon and the Rev. Benedict Dionne, O.P., as subdeacon. The eulogy was delivered by the Very Rev. J. H. Healy, O.P., P.G. Interment was in Holy Sepulchre Cemetery, Newark. May he rest in peace.

Richard M. Byrnes, O.P.

† REVEREND JAMES CLEMENT TIMONY, O.P. †

The Province of Saint Joseph suffered a distinct loss when, on January 8, Rev. James Clement Timony passed to his eternal reward. For years Father Timony was numbered among the best known Dominican missionaries of the northwest and his death brought genuine sorrow to his brother religious and a host of friends.

Father Timony was born in Boston, Mass., on January 23, 1886. After receiving his primary and secondary education in the schools of his native city, he entered the Dominican novitiate at Springfield, Ky., in 1903. Here at the convent of St. Rose, where the seed of Dominican activity first took root in the soil of the United States, the young novice learned the fundamental principles of the religious life. A year of probation was followed by his profession of the vows on December 25, 1904. Then six years in the study of philosophy and theology were crowned with God's greatest gift to man—the priesthood of Jesus Christ. This event took place in Washington, D. C., on June 24, 1910.

The year following ordination was spent in further study of the sacred sciences, thus completing the final preparations of the young levite for an active ministry which was to cease only at the call of the angel of death. So it was that in 1911 Father Timony was assigned to the Dominican Church of St. Antoninus in Newark, New Jersey. After four years of untiring zeal for the salvation of souls in this city, Kansas City, Mo., and Memphis, Tenn., became the scenes of his labors. The same energy which had characterized his work in the East was now manifested in the West and South, until the call of obedience brought him to the Northwest. Assigned to Holy Rosary Convent in Minneapolis, he made that priory the center of his missionary activity for the last decade and more of his life. The death of Father Timony marked the passing of a zealous priest and missionary who, in life, was ever true to the ideals of that great Spanish missionary—St. Dominic.

The esteem in which the friar preacher was held was strikingly shown by the number of the clergy, both secular and regular, in attendance at the Mass of Requiem celebrated in Holy Rosary Church on January 11. The Mass was sung by the Rev. J. R. Dooley, O.P., who was assisted by the Rev. T. F. Conlon, O.P., and the Rev. W. A. Marchant, O.P., as Deacon and Subdeacon respectively. An eloquent eulogy was preached by the Very

Rev. W. R. Lawler, O.P., while the final absolution was given by the Very Rev. J. P. Aldridge, O.P.

To the relatives and friends of Father Timony DOMINICANA, in the name of the priests and brothers of the Province, extends sincere and heartfelt sympathy. R.I.P.

Chrysostom Graham, O.P.

† BROTHER ALPHONSE BILLINGTON, O.P. †

Joseph Billington, later known as Bro. Alphonse, O.P., was born on October 26, 1857, in Lancashire, England, in the town of Preston, of a distinguished family which never lost the faith even in Reformation times. One of his relatives, Father Edmund Arrowsmith, S.J., was martyred in Lancaster, August 28, 1628, a victim of the Puritan persecution. Bro. Alphonse originally intended to become a priest and so he made his studies at St. Joseph's Missionary College at Mill Hill near London and at St. Alban's College, Valladolid, Spain. His health was somewhat impaired at this time so he gave up the idea of going on for the priesthood. He was a good student, however, and all through his life he kept up an interest in Spanish and Latin. While he was studying for the priesthood, he tutored in Latin a young man who later on became a bishop in England. While still a young man he came to the United States and took up printing as a trade. His home was in Brooklyn, New York, and it was here that he met Helen Browne, an Irish girl, whom he married in 1887. The idea of a higher vocation seemed to persist, however, so he and his wife agreed to live together "as brother and sister" with the mutual promise that when one should die the other would enter religion. Under this agreement they had more than thirty years of perfectly happy married life, and when Mrs. Billington died in February, 1921, her husband prepared to fulfill his promise of entering religion. Father Joseph F. Murphy, pastor of St. Vincent Ferrer's Church in Brooklyn, who knew Mr. Billington at this time, pays high tribute to his character, saying that he was prominent in Holy Name work, of an amiable and charitable disposition, and always anxious to help anyone who was in need. Father Murphy recommended the

Dominicans to Mr. Billington, and so in October, 1921, he came to the House of Studies in Washington where he began his life in religion as a lay brother, being too old to go on for the priesthood. After a postulancy of six months he received the habit and began his novitiate in April, 1922, as Bro. Alphonse. He made his first simple profession on April 23, 1923, and after a renewal of simple vows in 1926 for another three years, he made his Solemn Profession in April, 1929.

Bro. Alphonse was a model religious and lay brother, devoted to his work, amiable, charitable. His piety was deeply fervent, but unostentatious and sensible. He was loved and revered by all who knew him. His extreme modesty was the reason why some never even suspected his many accomplishments. His previous training prepared him to be house printer, and his knowledge of music was surprisingly great for a man who was entirely self-taught along this line. When the community was busily occupied and he was less likely to be noticed, he used to steal down to the organ, and with capuce on his head, enjoy an hour with the instrument he loved so much. Bro. Alphonse survived several serious illnesses before the one which finally brought him to his eternal reward on Monday afternoon, February 3, 1930. In spite of the fact that he was well on in years (seventy-three), his death was rather a shock to every member of the community, not only because of the personal affection which all had for him, but because he has left vacant a place which can hardly be filled by anyone else.

While the body was lying in state, the Novices took turns watching and reciting the Psalter. Tuesday evening, February 4, the *Office of the Dead* was chanted in choir, and the service was attended in a body by the Washington members of the Third Order of St. Dominic, in whose work Bro. Alphonse took a great interest. On Wednesday, February 5, at 9 a. m. a Solemn High Mass of Requiem was sung by the community, which was followed by the *Libera Procession* and the full office for the interment of Brethren of our Order. The celebrant of the Mass was the Rev. A. L. McMahon, O.P., with Rev. Justin Routh, O.P., as deacon, and Rev. Martin Killian, O.P., as subdeacon. Interment was made in the Dominican plot at Mt. Olivet Cemetery. Requiescat in pace.

Bede Campbell, O.P.



FRIARS' BOOKSHELF



Life of Mother Margaret Hallahan. By Mother Frances Raphael Drane, O.P. Preface by Archbishop Ullathorne, and Foreword to Second Edition by Very Rev. Bede Jarrett, O.P. Pp. xviii-539. New York: Longmans, Green and Co. \$4.20.

There should be a warm welcome for this book, for "after all the book is a masterpiece of its kind." Although first published in 1869, a second edition was thought fitting to commemorate recent events. On April 9, 1929, five English Congregations of Dominican Sisters united under one Mother General. It was the masterful ability of Mother Margaret of the Mother of God to get things done that reestablished the Dominican Sisters in England in 1844. It was her guiding spirit that presided over the amalgamation in 1929. The book is a narrative of a "spiritual romance." Orphaned at the age of nine, Margaret Hallahan worked as a servant girl in England and later in Belgium. When forty years old she returned to England, friendless and penniless, but determined to become a religious in the Order of St. Dominic. Within twenty years she had gathered together over one hundred women from every walk of life; she had established five convents with as many churches attached to them. Her religious life coincided with the Catholic revival in England. The year of her profession, 1845, was the year Newman entered the Church. When she died in 1868, Catholics and non-Catholics alike mourned her passing. Some called her a "saint." Everyone knew that she was holy.

The choice of the biographer at the time was a happy one. Mother Frances Raphael was just about beginning the Dominican writings that have since made her famous. She knew Mother Margaret intimately. The book is well documented and aims at accuracy in every detail. The style of writing, perhaps, will appear labored and sometimes prolix when compared with modern biographies. But it remains a charming and thoroughly absorbing work. The second edition is merely a reprint of the 1869 edition with a few additional footnotes of explanation. Father Bede Jarrett, O.P., remarks in the Foreword that there is enough new matter on hand in the form of letters, incidents and instructions to warrant a companion

volume later on. This *Life* should be in the libraries of American Dominicans, for we cannot know too well those who have done great things for the Order.

C. M. D.

Cardinal Wiseman. By Denis Gwynn. Pp. xx-300. New York: P. J. Kennedy and Sons. \$3.00.

It has been the misfortune of Nicholas Wiseman to be somewhat overshadowed in public opinion by his great successor in the See of Westminster and it is only of recent years that the great work of the Cardinal has won its fair meed of appraisal and credit, yet there are many who not without reason, feel that on a fair comparison between Wiseman and Manning the former is the greater both in native ability and in achievement. Manning could never have been the founder of the restored English hierarchy and, convert as he was, could never have started the process of fusion between the old hereditary Catholics and the Oxford converts which reached its fruition under Cardinals Vaughan and Bourne; in fact, he did much, even as Archbishop, to alienate both groups. As a scholar, Wiseman far outstripped his successor, though somewhat his inferior as an administrator and, perhaps, as an orator. The two are contrasting and, therefore, complementary. Both of them are outstanding: Manning, later in time and in mentality, has a well-deserved and well-defined place in the grateful minds of English Catholics; Wiseman, though equally deserving, has a much vaguer place and this is to be regretted. Hence the value of Mr. Gwynn's book for it will serve to rouse greater interest in him and his work. There is little new in it. It is based, of course, largely on Ward's *Life of Wiseman*, a valuable, though somewhat heavy, work, but is infinitely more popular in style and more readable. In addition, use has been made of Ward's much finer *Life of Newman* and Purcell's and Leslie's books on Manning. It gives a much fairer estimate of the Errington affair than do its predecessors. In this connection, the writer has always thought that Errington has never received justice at the hands of Wiseman's and Manning's biographers and it is much to be desired that some sympathetic scholar will produce a good life of the unfortunate Archbishop and thus help to illumine the most difficult period in the life of the first Archbishop of Westminster. A. M. T.

Richelieu. By Hilaire Belloc. Pp. 392. Philadelphia: J. B. Lippincott Company. \$5.00.

Richelieu is hailed as "Belloc's greatest biography," and in at least one sense this is true; it is certainly the most historical of his biographies; by that I mean it conforms more closely than its prede-

cessors to the ordinary canons of historical method. Mr. Belloc's usual fault is his dogmatic contradiction of accepted history without citing any authority for his own conclusions. In the present work there is less of this than in most of his other productions—and it is all to the credit of this book. However it is not exactly a biography, as we commonly accept that term; the author is, as he always is, trying—and most successfully, too—to establish a thesis. This thesis is that Cardinal Richelieu is responsible for our modern world as we know it; an Occident divided into two cultures, Catholic and Protestant, and further subdivided into separate nationalities with a veritable religion of Nationalism replacing the old Christendom with its religious and cultural unity of the Faith. In exposing his thesis Mr. Belloc has to "consider the man and his surroundings, but all these are subordinate to the main issue." He sets about his appointed task with his usual power and lucidity in thought and writing; he proceeds with skill and precision; he uses in some degree the legitimate weapons of history; and he finishes with a sincerity and conviction that compel one to recognize the force of his conclusions.

The book is divided into three unequal parts; the first treating of the nature of the achievement and, after a statement of the thesis, a short introduction to Richelieu and a comparison of the Cardinal with Bismarck, he proceeds to describe as only Belloc can the domestic and foreign circumstances, the character of the worker himself, and the figures surrounding him. Amongst these personages by far the most important is the King, Louis XIII, of whom the author gives a most admirable description. Indeed this book would deserve well of historians if for no other reason than that it pierces the clouds of deforming legends which in popular fancy defame this excellent though puzzling monarch.

In the second part we watch the "Process of the Achievement." We see Richelieu climb into the saddle at home when French monarchy is at its lowest ebb, when civil and religious wars threatened the disruption of the nation, and the preponderant might of the Austrian and Spanish Hapsburgs, leading the victorious Catholic Restoration, overshadowing France from without, seemed to promise the speedy death of France as a nation. To consolidate politically the nation at home and raise the Throne to its rightful position of supreme authority—even though religious toleration had to be granted to attain this end—and to restore France abroad to her ancient primacy by checking the power of the Hapsburgs—even though the Catholic Restoration had to be defeated in doing so—this two-fold object became the be-all and end-all of the Richelieu régime.

How ruthlessly and unswervingly this objective was striven for is brilliantly set forth. The craft and force by which the Cardinal pursued his aims in diplomacy and in the field; the mercilessness of his dealings with foes, the untiring attention to detail are faithfully portrayed. We see the daring business of the Valtelline, the splendid siege of La Rochelle where the last Huguenot revolt was conquered, the masterful handling of the "Day of Dupes" and the outrageous affair of Gustavus Adolphus which defeated forever the Catholic Restoration, and the adroit and fortunate conclusion of the last war, with Spain and Austria, when King and Cardinal, stricken with their mortal illness accomplish their objective in reaching the Pyrenees. And finally we are startled at the abrupt end of the great statesman's career by a death in harness as worldly as was his life.

The Richelieu of this book is a great figure, though by no means an ideal one. He certainly performed a gigantic task and performed it too well even for his own ends. A disunited, mutually inimical Europe stands in place of the Christendom whose restoration he blocked; a France divorced from her Kings and her Faith takes the place of the Catholic Monarchy he served; the corollaries of his policies are not yet exhausted. We cannot but be convinced by the facts. Mr. Belloc's thesis seems thoroughly proven. T. R. S.

The Summa Contra Gentiles of St. Thomas Aquinas, Book IV. Translated by the English Dominican Fathers. Vol. IV. Pp. 321. New York: Benziger Brothers. \$3.25.

Again the diligent English Dominican Fathers have shown their love of truth in a positive and practical way, by completing the literal translation of St. Thomas' *Contra Gentiles* started by them in 1924. Their perseverance deserves our sincerest congratulations; their loyal service to the cause of truth our warmest thanks. Up to now the Fathers and editors have given us a careful translation of the Angelic's writings on truths that man could know naturally by the light of reason unaided or unrefined by grace. Briefly, their former three volumes constitute a Theodicy, or Natural Theology. In this volume, however, Supernatural Theology is presented, for we have a faithful translation of the Angelic Doctor's treatment of the "mysteria fidei," those supernatural truths which exceed the natural light of human reason, such as the Trinity of Persons in one Divine Nature, the Incarnation of the Word of God, one Person with two natures and a double will, His virgin birth, the Sacraments, the Resurrection of the body, and the Final Judgment.

We rejoice heartily that the Fathers and editors did not entitle

their four-volume translation "The Summa Philosophica" as so many foreign translators and publishers have done. The inappropriateness of such a title is plainly appreciable from the contents of the last volume.

Apropos of this fourth book, it is of interest to note that a well-known Scholastic, Dr. Fulton Sheen, author of the important *God and Intelligence* (1925) and *Religion Without God* (1928) acknowledges chapter eleven as the inspiration and basis of his noteworthy *The Life of All Living*. His keen mind has seen and cherished many truths. Yet there are few that he has expressed so vigorously and explicitly as this: "If need makes actuality, then St. Thomas was never more actual than he is today. If actuality makes modernity, then St. Thomas is the prince of modern philosophers." (P. xii of preface to his first book.) Readers and students of St. Thomas' masterly analysis and synthesis should never forget this.

C. M. Z.

Modern Materialism and Emergent Evolution. By William McDougall. Pp. x-249. New York: D. Van Nostrand Co., Inc. \$2.75.

A leader in the purposit group of psychologists, Professor McDougall's primary interest is centered in phenomena which can be termed 'teleological.' He divides natural things and events into three classes, namely, those to which mechanistic principles of explanation may be applied, those given a teleological explanation, and those, the lower organisms, for which either a mechanistic or a teleological explanation seems to suffice.

Teleology according to McDougall is either true purposive activity or else pseudo-purposive, as the derivative teleology exhibited by a machine. To illustrate his distinction he refers to the question, "Does the world, and especially the organic realm, reveal such a nature that we may infer that it has been designed and constructed by a Supreme Mind for the realization of some purpose?" and states that those who answer in the affirmative attribute pseudo-teleology to nature. The reason given is that they assume the reality of teleological causality, whereas it must be proven. "There is only one form of teleological causation with which we are directly acquainted, namely, our own purposive activity. Unless we can show that it has causal efficacy in the world of nature, we are not justified in assuming the reality of any such agency or attributing other than provisional validity to any teleological explanation whatsoever."

Purposive activity entails intelligent action and memory, which in turn necessitates a basis of some sort. "Is our organization wholly material in the same sense as that of a machine? Is it wholly spread

out in three-dimensional space and perceptible in all its parts by our senses?" McDougall deems it expedient to postulate some enduring organization that is neither material nor spatial, namely, "a psychic or mental structure that is not extended in space, but may rather be described, in Driesch's term, as a qualitative manifold which, while not spatial, yet acts into space."

The only argument for a monistic universe McDougall asserts is a purely 'aesthetic' one, "This demand (for a monistic account of the universe) seems to be justified only on aesthetic grounds, the grounds that such a picture of the universe would be more satisfying aesthetically than any one not conforming to the prescription." Teleological causality is the theme of the book, and to this end McDougall presents a series of critical arguments. Half the volume is given over to appendices which consist of notes supplementing the argument of the text. Much that is valuable is given here, as the meaning of 'mechanistic,' 'crypto-mechanistic,' 'purpose,' 'Gestalt,' 'Creative' and 'Emergent' evolution, with a criticism of the opinions of Lloyd Morgan, C. A. Strong, Edmund Noble, Alexander. The book has a good index.

R. S. McG.

The Evolution of Earth and Man. Edited by George A. Baitsell. New Haven: Yale University Press. \$5.00. Pp. xv-476.

Evolution, while commonly taken as a self-evident fact, is generally about as well understood as relativity, the quantum theory, or Whitehead's epochal occasions. "Earth and Man" is a book designed to dissipate some of the ignorance concerning evolution and to present an authoritative and comprehensive survey of the subject. The work is a symposium resulting from the collaboration of many eminent scientists. It is concerned with the origin and natural history of the earth, the climates, the animals and man, the nervous system, intelligence, culture, society, civilization, and contradicting theories thereof.

The account proceeds by an orderly presentation of fact and argument accompanied by numerous illustrations which exemplify and portray the reading of the text. The style is easy and the terminology is not over technical. Interest is increased by a running commentary on the history of science consisting in accounts of discoveries and of individual scientists, which makes the book much more readable to the ordinary reader. The conclusion one draws is that evolution has taken place but that no one knows how. To men predisposed by scientific faith and by a trust in the inevitable success of science, the facts presented form an almost impregnable account of evolution. The book has an index.

R. S. McG.

The Training of the Will. By Johann Lindworsky, S.J. Translated by Arpad Steiner and Edward A. Fitzpatrick. No. 4 of the Marquette Monographs on Education. Pp. 226. Milwaukee: Bruce Publishing Co. \$1.80.

"I am glad to assist in introducing to American readers a contribution to the literature of educational psychology, which is thoroughly scientific, succinct, and constructively helpful," writes Dr. Fitzpatrick in the introduction to this translation of *Die Willensschule*. The author of the original work is a professor at the University of Cologne.

Is Dr. Fitzpatrick's estimate justified? First, if the work does belong exclusively to educational psychology, not only teachers, but preachers, confessors, and spiritual directors will find inspiration and practical help in this part of educational psychology.

Is the work thoroughly scientific? It is based on sound, clear doctrine supported by scientific, experimental introspection.

Is it succinct? It is not complete enough to satisfy entirely the theoretical psychologist; but the first half, the psychology of the will, will amply satisfy for an understanding of the second half, the practical and specific applications.

Is it constructively helpful? Emphatically yes! The whole treatise centers about the implanting of motives and ideals. The teacher will find practical hints on how to inspire ideals; the preacher, how effectively to encourage virtue; and all careful readers will find new power against temptations. This unassuming little book is, apparently without intending to be so, an able apologetic for the teaching profession; and by its doctrine of training the will by motives solid and lasting, unfolds a useful scientific justification for parochial schools.

D. M. v. R.

The Sacraments and the Commandments. By Rev. A. M. Skelly, O.P. Pp. 302. St. Louis: Herder. \$2.25.

When we consider the repeated efforts of present-day pseudophilosophers to set at naught the force and vitality of the Commandments, and the ignorance of our Catholic laity regarding the fundamental truths of our religion, this latest work of Father Skelly comes as a glowing torch to penetrate and disperse the dark clouds of ignorance and error.

This book contains forty-three, for the most part, brief, discourses: twenty-seven on the Sacraments and their various phases, and sixteen on the Commandments, Faith, Hope, Justice and other vitally important subjects. These discourses, apparently, were composed for special occasions and for the education and enlightenment

of auditors and, only as an afterthought, have now been presented to the public in book form.

Each discourse follows an easily discerned outline and will be of great assistance to preachers and instructors. The style is simple and direct, a good imitation of Saint Paul whom the author frequently quotes. The vocabulary employed is within the intelligence of the most casual reader, a necessity in the treatment of truths so vital to Catholic life.

All Catholics will find in *The Sacraments and the Commandments* a means of attaining a deeper knowledge of their faith and a firmer love for it which will make them interested in its propagation. We therefore heartily recommend this book to priests and laity. We confidently hope that the author's facile pen will continue to produce lucid discourses for the further enlightenment and encouragement of our Catholic laity.

J. M. S.

Truths to Live By. By Rev. Elliot J. Ross. Pp. x. 246. New York: Henry Holt & Company. \$2.00.

Catholic men and women of today as well as all good Christians are constantly coming in contact with those who call themselves unbelievers or Atheists. They are always ready to spread the so-called doctrine which for them solves many difficulties by asserting without any qualifications that there is no God. It is but natural that the Christian is startled, for it is offensive to his ears as well as to his heart and intellect. To deny so much in a brief statement, to take out of life the one and only object of our being, to remove from the heart its most ardent desires, leaves the Christian in a state of surprise and wonderment. How to answer? Like all other modern fads Atheism is keeping pace and at the same time taxing the intellects of all honest Christians. Father Ross has appreciated this condition and has given us a book worthy of any one who proclaims to profess Jesus Christ, the God of the Universe.

His title, *Truths to Live By*, is the keynote and with it in mind he shows that the Atheist has many more difficulties in trying to explain away the existence of God, the Creator and Redeemer of mankind. He proceeds logically and clearly, never losing interest and always patient with the views held by his opponent. He does not sweepingly condemn the arguments put forth by those who hold that there is no God, but examines their arguments and shows where they have been led astray. If Catholics in particular and all Christians in general are to check this fad which is destructive to human society and which is becoming more prevalent day by day, they must be

prepared to defend their faith and the truths for which it stands. It is not required to be a theologian or to spend hours in research work to be able to explain clearly and intelligently your reasons for belief, but it is necessary for every practical Christian to equip himself with knowledge that will help him the better to understand the doctrines of his church and to bring the light of truth to those who sit in darkness. Father Elliot J. Ross has helped along the understanding of these truths.

J. M. T.

Immortality. By the Rev. Theodore Mainage, O.P. Pp. 274. St. Louis: Herder. \$2.25.

This is a study of the problem of life after death. Is there any need to comment on the importance or timeliness of a work that will throw light on this question? It is a problem that engages, nay, forces the attention of all men. We may believe in the hereafter, or be sceptical about it; we may look at it pseudo-scientifically, or even affect to disdain it—but the matter of man's ultimate destiny remains. It dominates us. We have to face it in spite of ourselves, at least when death strikes down a relative or friend.

To those who look upon belief in a future life with suspicion and the pretense that it rests on a basis not sufficiently supported by reason, the author of *Immortality* dedicates its pages. He states his purpose in these words: "I approach the problem of Immortality as a philosopher guided by the light of natural reason. I purpose to gather and restate all the arguments which establish the rational basis of Christian belief in the immortality of the soul, leaving to the conscience of my unbelieving readers the task of pursuing from the viewpoint of faith a study started from the view point of reason. My task is merely to clear the way for further investigation."

Nothing will be gained from this book by a cursory reading. Though written in a popular style, it demands, if for no other reason than that the roads of reason are laborious, the close and serious attention of the reader. It is certainly, however, well worth this attention.

Father Mainage brings forward six arguments to show that man's earthly existence is not "a rapid march toward nothingness." Five of these proofs he is content to admit are secondary arguments, yet they must not be neglected. Two of them, *The Testimony of The Universe*, and *The Testimony of "Metapsychics"* in favor of Immortality are entirely new to the reviewer. The other three are also novel, but only in the manner of their presentation. While possessed of intrinsic value in themselves, singly, apart from one another, these "secondary

arguments" may not compel full assent; but taken all together and brought to a point of convergence, they certainly add to the probability. Add to this mass of probabilities and subsidiary proofs the basic, the decisive argument drawn from the nature of the idea, the intellect and the soul, and the whole forms a proof, "solid enough to recommend itself to any upright and sincere mind for its meditation and conviction."

But lest perhaps, having demonstrated the fact of Immortality, there should arise vague fears that after all, this endless duration, this changeless existence in another life might doom man finally to a terrible boredom—the author appends a chapter on *Eternity*. Here, with reason still acting as guide, he contemplates the idea of eternal life, in which he makes us see the spectre of undying ennui fade away forever.

We take this opportunity to congratulate the Rev. J. M. Lelen on his excellent translation of this work, and the publishers for presenting it to the public in such an attractive volume. L. A. A.

Survivals and New Arrivals. By Hilaire Belloc. Pp. 219. New York: The Macmillan Company. \$2.00.

The situation of the Church at any one time can be estimated only by noting what forms of attacks are failing, and why; with what degree of resistance the still vigorous ones are being combatted; what novel forms of offensive are appearing. This is the program of the book. The author first takes up the arguments that have had their day. These are the "Survivals," namely, the "biblical" attack, the "wealth and power" argument, materialism and the "historical" attack. Between the "Survivals" and the "New Arrivals," Mr. Belloc treats of the main opposition to the Church. He enumerates three forms of opposition viz., Nationalism, Anti-Clericalism and the "Modern Mind." None of these he writes is a "doctrinal attack," none "prepares in set terms a thesis which clashes with the Thesis of the Catholic Church." The essence of Nationalism as a menace to religion is this: that "the nation is made an end in itself." Nationalism makes the state "an object to the exclusion of, or at any rate, far superior to, any other objects of worship." Anti-Clericalism to a Catholic in a nation of Protestant culture is almost incomprehensible, as Mr. Belloc notes: "He (the Catholic) does not know what it is all about; it either seems to him mere blind hate or he confuses it with the general hostility to Catholicism." Why is Anti-Clericalism so rampant among Catholics in Catholic countries as in France, Mexico and Portugal? After viewing the situation Mr. Belloc writes:

"Anti-Clericalism is the recognition of the truth that the Catholic Church must either rule society or be ruled in Her own despite," it is the "spirit which is goaded into activity by the invasion of the civil province by clerical agency." The "Modern Mind" is, according to Mr. Belloc, the most formidable element of the opposition to the faith. It is the spirit especially prone to take for granted the falsity of an unfamiliar idea if that idea is known to have been familiar in the past; which confuses the process of time with the process of betterment and which appeals, as to a final authority, to whatever has last been said in a matter. In short, it is the spirit which lives on bad science and worse history at third hand; the spirit, not of the populace or of the scholars, but of the half educated. Its power is that it "renders religion unintelligible," "dulls the faculty of appreciation, and blocks the entry of the faith."

Neo-Paganism, Mr. Belloc states, is the chief of the 'New Arrivals,' for outside the Catholic Church, what was once Christendom is rapidly becoming pagan. Paganism is "Natural religion acting upon man unsupplemented by revelation." Its present growth is due to the dissolution of Protestantism. The new paganism will be a 'universal' paganism, differing from the old inasmuch as it will be a cosmopolitan affair influenced and colored by the paganism of the black, brown and yellow man.

Here is no cut and dried exposition of arguments pro and con. These attacks are alive and to be reckoned with. Each of us has encountered these attacks coming under many guises and from many tongues, and each has made answer, to the point or beside it, according to our fund of knowledge and experience. As an historian, Mr. Belloc gives the setting from which these attacks arose and, as an apologist, weighs them; points out their falsity, calls attention to their effects and to the possible influence they may yet achieve. The style of the book is vigorous, continuity is maintained and the reader warms to the subject along with the author.

R. S. McG.

Administrative Legislation in the New Code of Canon Law. By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L. Pp. xxv-477. New York: Longmans, Green and Co. \$3.00.

This volume is the sixth commentary in English on the new Code of Canon Law by Dr. Ayrinhac, and no doubt, will be accorded the same favorable reception as his other works. It is the second of a two volume work dealing with the third book of the Code, and treats in particular of the last five sections of this book. Here, as in his other works, the author follows the same procedure in outlining the

matter, namely, of giving a short historical sketch at the beginning of the different chapters of the matter to be treated therein, after which he proceeds to the explanation of the Canons concerned.

The bibliography given by the author, although somewhat restricted, will prove of assistance should the reader desire to pursue further studies in the same subject. To the usual index of chapters with their sub-titles, there is added an alphabetical index, enabling one to find a particular subject quickly.

Because of the logical order followed and the clear and brief manner in which Dr. Ayrinhac has set forth his work, it should prove useful to the priest and seminarian; and likewise to those of the laity interested in things canonical.

On Page 24, number 22, 40 B, there is a verbal omission. The text reads: "If before the canon of the Mass or the Communion." It should read: "If before the canon of the Mass or after the Communion."

R. M. B.

The Many Mansions Series. General Editor: Algar Thorold.

The Benedictines. By Dom David Knowles, O.S.B. Pp. vii-90.

The Jesuits. By the Most Reverend Alban Goodier S.J. Pp. vii-84.

New York: The Macmillan Company. Each \$0.80.

The intention of the editor of this new and very neat series is to reveal in brief, concise and "easily accessible" form the spirit and ideal of the chief Religious Orders of the Church. Religious Orders like human beings, have their own individual and distinctive spirit. All are, however, led by the same end, namely personal perfection of the Gospel and the sanctification of the souls of others. They achieve this in their own peculiar way and according to means handed down to them by their Founders.

Undoubtedly a theoretical knowledge of the spirit and ideals of a Religious Order can best be acquired by a study of the Founder's way of thinking. The spirit of the Benedictine Order then, can best be acquired from a study of its Founder's masterpiece of legislation, the Rule of St. Benedict. And so Dom David Knowles, the author of *The Benedictines*, very logically lifted the veil that hides the Benedictine spirit and ideals by first considering this almost unique document "at once impersonal and full of character," having something of "the divine impersonality (without limitations and yet intensely individual) of the Gospel teaching." The outstanding feature of the *Regula Sancti Benedicti* may be summed up in the words of the motto of the Order, "Ora et Labora," "Pray and Work." Then in a simple and very interesting way the author enlightens us with regard to the birth,

growth, organization, work, outstanding characteristics, and Spiritual Life of Benedictine Monachism. We are sorry to note a misprint at the top of page 45 due to a juxtaposition of phrases not related to one another.

In *The Jesuits*, Archbishop Goodier gives us a well written, necessarily brief, but adequate idea of the spirit and ideal of St. Ignatius Loyola, commonly known as a soldier saint, because as the author points out he spent some three years in the army in the first part of his varied and comparatively long life. A remarkable thing about the Jesuit Order is its ability to adapt itself and its members to any contingency that may arise in the life of the Church. St. Ignatius did not desire his followers to be restricted to one iron-clad form of life, or to any fast-bound rule. For a Jesuit the world was to be his cloister, love of God his rule. Like Ignatius, with simple and whole-hearted surrender to a single idea, he was to strive "to bring men back to a right sense of order, a *rationabile obsequium*, a service subject to reason" which after all is only following the gleam of the fire that Christ kindled on earth.

P. V. F.

Spiritual Exercises of a Dominican Friar. By F. William Perin O.P. Edited by C. Kirchberger. Foreword by F. Vincent McNabb, O.P. Pp. xxvi-101. New York: Benziger Brothers. \$1.00.

Father William Perin's *Spiritual Exercises* appeared in 1557 at the time of the return of the Religious Orders under Queen Mary. For several years previous, he had been an exile at Louvain, like others of his English confrères. It was there that he met Father Nicholas Van Ess and became acquainted with the Flemish priest's Latin *Exercises*, which he translated. Father Perin's originality, as the editor says, "lies in the freedom of his translation, the richness and beauty of his vocabulary and style and his power of adapting to English temperaments, the spiritual doctrine of another school and race." Moreover he enlarged upon the text of Van Ess by adding thirteen instructions "very necessary for them that will take fruit in the use of these exercises" and by recapitulating the subject matter of each section in the form of meditations, prayers, and aspirations.

Father Perin's years of suffering and exile developed in him a very common sense idea of spiritual life. He realizes well the difficulties to be encountered on the way to perfection and he meets them in a calm, simple way which allays anxiety and leaves the soul free for the workings of the Holy Ghost. "And with peace and quietness," he concludes his thirteenth instruction, "do

as God shall give you grace. Unto Him be given all honor and glory. Amen." Like St. Thomas and St. Teresa, he recognizes too the great advantages of frequent repetition of fervent desires.

The editor has kept for the most part the very words of Father Perin, which naturally sound a bit strange to our ears. Father McNabb contributes the Foreword. He points out the importance of early English ascetical life and literature, and the noteworthy place of these *Spiritual Exercises*, in his usual strong, forceful style.

T. M. S.

Curricular Studies. By Sisters of the Order of St. Dominic. Pp. xii-570. New York: The Macmillan Company. \$2.75.

In the midst of the problem-touching investigation and the clear-minded experimentation going on in the Catholic educational field, it is a source of gratification and encouragement to note the emergence of a work that shows results achieved. In producing this volume dealing with the elementary school curriculum, the Dominican Sisters at Marywood have dealt with a problem of no little moment. Since the curriculum is, as Doctor George Johnson says, "the fundamental element in a school system, the pivot upon which the entire system turns," the formulation of a course of studies that can be said to be Catholic throughout, is a current need and demands attention. In the preface, Doctor Johnson states: "The present work is an humble essay in Catholic curriculum making. It has no ambition to become a course of study for all Catholic schools. It would only suggest some curriculum materials." Just this suggestion of materials is what is being sought after by those engaged in curriculum construction for our Catholic schools. It is fortunate that such a study has its authorship in a community of teaching Sisters who have sought to apply the principles of Catholic educational philosophy to present-day needs by experimentation in the "crucible of the classroom." They have succeeded, to cite one instance, in showing how the idea of making religion the core of the curriculum can be actually worked out.

In the opening chapters, there is a brief introduction to curricular studies and a discussion, at once succinct and adequate, of different types of lessons. The book has three main parts, treating the primary, the intermediate and the upper grades. In each part, the particular subjects are taken up in turn. The relation of the subject to the general curriculum is briefly stated and the objectives are outlined. These outlines are of immense

value by reason of the fact that "the problem of curriculum construction involves the determining, first, of educational objectives, and, second, of the methods and means of realizing these objectives." The minimum essentials of the particular subject for each grade are indicated, sometimes briefly, sometimes at length as in the case of history and civics. Type lessons are provided, these more or less in detail according to the nature and scope of the subject. The type lessons in religion serve as a scientifically-graduated barometer of what may be expected of children in any particular grade in the attainment of the knowledge, attitudes and habits which they should bring from such a course. A healthy sign of progress is observed in the treatment of such subjects as hygiene, music, art and nature study, which though not over-stressed, are given their due. The reading lists for teachers and pupils are extensive and deserve commendation.

The pastor zealous for the progress of his school might do well to examine this volume. Catholic teachers weary of tid-bits and seeking something comprehensive and practical, will find many a fertile suggestion between the covers of this "humble essay." The Sisters merit felicitation upon the success that has attended their painstaking effort to make this study a contribution of worth.

G. G. C.

Calvert Series. Edited by H. Belloc.

The Catholic Church and Art, by Ralph Adams Cram. Pp. 121.

The Catholic Church and Current Literature, by George N. Shuster. Pp. 102. New York: The Macmillan Company. Each \$1.00.

The two latest volumes of the Calvert Series will prove a welcome addition to that already popular series. One, *The Catholic Church and Art*, is the product of the mind of one of the foremost and ablest architects of our era—Ralph Adams Cram. As the author states, this work is neither the history of, nor an apologia for the Christian arts, but rather, is a brief narrative of the transformation wrought in the external arts under the influence of the Catholic Church. Brief as this sketch is, the truth of the assertion that the Church, since her emancipation by Constantine, has ever been the patron of the fine arts and that she has constituted art the handmaid of religion is strikingly manifest. Although the Church, during the last three centuries has lost much of her prestige in this regard, there is evidence that Catholicism will once again attain its pre-eminent position. This volume should find a place in the library of every discriminating

Catholic. Titles could have been assigned to the chapters with profit.

The second volume of the most recent addition to the series, *The Catholic Church and Current Literature*, comes from the pen of George N. Shuster. Although literature comes within the sphere of the Church in an indirect way only, the influence exercised by the Church upon this art can be powerful. The author shows that the immediate future gives no great promise, especially in the field of American letters, of religion becoming an important factor in the literary world. In his chapter on the Roman Index the writer gives a brief and concise summary of its duties, and vindicates the right of the Church to act as censor. The Sacred Congregation of the Index has often been accused of being the enemy of progress in thought. The error of such an assertion is clearly set forth in this chapter. The book will be well received by all who are interested in the status of current literature and in the role the Church plays in that field. C. M. G.

Religion, A Secondary School Course. By Rev. Raymond J. Campion, S.T.B., M.A. New York: William H. Sadlier, Inc. Book I; xii-316, \$1.25: Book II; pp. viii-430. \$1.50.

Catholic educators have long been puzzled as to the best way of bringing the study of religion into the high school curriculum. Several happy attempts have been made in recent years, all of them fulfilling to some extent the need of the hour. Father Campion with these two books on religion has gone a step further than other writers. His manner of presenting "age-old truths" in a new way is unique in many respects and thoroughly absorbing. The student cannot help but acquire a keen relish for the faith that is in him by following this course. Both books are copiously illustrated with uncommon pictures designed to visualize the topic under discussion; Scriptural quotations are woven unobtrusively throughout the work; chapter questions, study topics, and selected readings, round out and complete the pedagogical scheme. Book I has twenty-two chapters treating of the Church, the Redeemer, the Commandments, Grace, Baptism, Catholic Home Life, Our Daily Duties, etc. Book II is intended for second and third year high school students. The first part deals with the Mass and its liturgy; the second part with the Commandments, that is, the Christian standard of morality as applied to the student's private and public life. A striking feature of this course on religion is the practical application of Christian truths to the everyday life of the Catholic student.

These two books of Father Campion have received the hearty approval of the Superintendent of Schools of Brooklyn Diocese, where they have been adopted as text books in the Preparatory Seminary and in the diocesan schools. They well merit the attention of Catholic educators and deserve a place in the schools of every diocese.

C. M. D.

The Treasury of The Faith Series. General Editor: The Rev. George D. Smith, Ph.D., D.D.

God and His Attributes. By the Rev. Arthur Reys, Pp. viii-86.

The Sacrament of Baptism. By the Rev. John P. Murphy, D.D., Ph.D. Pp. vii-87.

Purgatory or the Church Suffering. By the Rev. J. B. McLaughlin, O.S.B. Pp. vii-87. New York: The Macmillan Company. Each \$0.60.

The aim of each volume in "The Treasury of the Faith Series," namely to explain clearly some important point of Catholic doctrine, has certainly been accomplished in the three latest additions to the series.

God and His Attributes, by the Rev. Arthur Reys is a lucid treatise on the perfections of God. In it one finds a simple refutation of the modern theories regarding the Diety and is reminded "that God," to quote the words of Rev. Dr. Fulton Sheen in the Preface, "is to be interpreted not in terms of space and time but in the terms of a Subsistent Eternal Being—the Timeless beyond time, the Spaceless beyond space and the Source of all that is and ever will be." The concluding chapter on Adoration recalls the necessity of honoring this Supreme Being Who is the first cause and the final end of all things and upon Whom man is totally dependent.

Man as a result of the fall of our first parents comes into the world branded with the guilt of Adam's sin, he is born "an enemy of God" and it is only through the Sacrament of Baptism that his soul is restored to the friendship of Christ. The doctrine on this Sacrament is admirably exposed by Rev. John P. Murphy in the volume, *The Sacrament of Baptism*. The references to the new Code of Canon Law and the summary in the final chapter make the book a most practical one for every Catholic.

The Catholic doctrine of Purgatory and the practice of praying for the dead is frequently misunderstood and regarded by those not of our Faith as a later fiction of the Church. Rev. J. B. McLaughlin, O.S.B., in the volume on *Purgatory or The Church Suffering* explains the traditional teaching of the Church on this matter. Holy Scripture and the writings of the Fathers, especially Saint Augustine and Saint Gregory the Great are quoted

in proof of the belief of the ancient Church or the practices of the faithful. Rt. Rev. Dr. Patrick J. McCormick of the Catholic University contributes the introduction to this book while the distinguished Catholic layman, Michael Williams, wrote the introduction to the volume on Baptism.

C. H. M.

The New Catholic Dictionary. Compiled and edited under the direction of Condé B. Pallen, Ph.D., LL.D., and John J. Wynne, S.J., S.T.D., assisted by Charles F. Wemyss Brown, Blanche M. Kelly, Litt.D. and Andrew MacErlean, LL.B. Under the auspices of the editors of the Catholic Encyclopedia. Pp. 1073. New York: The Universal Knowledge Foundation. \$10.00, \$12.50, or \$15.00, according to binding.

The Catholic has no right to be making excuses for his faith. He should be proud of it, of the achievements of its adherents and of its power in history. To have confident pride he must know the facts upon which his pride is based; he must know that misrepresentations of the Church, when he hears them, are misrepresentations; that calumnies are really calumnies. Bishops prescribe special sermons on the liturgy and other externals of the Church; Catholic publications foster and encourage the work. The end of it all is to bring the faithful to a realization of the wonders, beauty, power, learning, organization, art, which reach out from the true Church.

The editors of *The New Catholic Dictionary* have done the Church a noble service. A single handy volume makes reference to it in a quick and simple matter. The contents are best described by its sub-title: A complete work of reference on every subject in the life, belief, tradition, rites, symbolism, devotions, history, biography, laws, dioceses, missions, centers, institutions, organizations, statistics of the Church and her part in promoting science, art, education, social welfare, morals and civilization. Most of the articles end with a reference to further information, professedly the best available.

In general, the book deserves the favorable comment which reviewers from all quarters have been giving it. Its educative value is great, and at least among Catholics it should be as well known as the English dictionary.

D. M. v. R.

A History of English Literature. By Emile Legouis and Louis Cazamian. Pp. xx-1424. New York: The Macmillan Company. \$5.50.

Criticism in the Making. By Louis Cazamian. Pp. xi-196. New York: The Macmillan Company. \$2.00.

Since the days of Taine, students of English literature have been deeply indebted to French scholars. Not only have the French proved themselves first rate critics, but they are often

able to view English letters more objectively than are our own critics, great as some of them are. Further, due to the persistence of the Latin culture among them, they are able to perceive more clearly the fundamental Catholicism of English Literature, especially in the Elizabethan period. Hence, apart from their intrinsic merit, the mere fact that these two volumes are the product of French scholars of English will win for them a hearty welcome and it will not be undeserved. *A History of English Literature* is a one volume reprint and revision of the earlier two volume work, the first volume of which, covering the period to 1660, was the work of M. Legouis, while the latter, which brings the account down to modern times, is the work of M. Cazamian, the distinguished professor of English Literature at the University of Paris who has lectured most acceptably in this country. Though for the most part balanced and impartial, there are occasional lapses, for example in dealing with the question of the translation of the Bible into English, More's controversy with Tindale is distorted and no mention at all is made of the Rheims and Douai translations. There is also evident in other places a certain anti-Catholic bias which may account, in part, for the very unsatisfactory evaluation of Belloc and Chesterton. Nevertheless, due to its insight, its broad grasp of the general field, its ability to correlate English and Continental literature and its pleasing style, well translated, it will, we think, be very popular as a compendium of English literature.

The second volume, made up for the most part of lectures given by M. Cazamian at American Universities, treats in pleasing style of the present trend in literary criticism. Naturally this moves with the times, but there remains a residue from the experience of the past which serves as the basis of present day critical thought. The author attempts, with success, to show how this is blended with current thought to produce our present critical views and, as it were, hints at its future development.

A. M. T.

DIGEST OF RECENT BOOKS

RELIGION, SCRIPTURE: Lethielleux has evinced a practical Christ-like charity for French youth and a sincere interest in their proper education by their recent publication, *L'Ancien et Le Nouveau Testament* (a work that somewhat resembles our Bible Histories), arranged in the form of short and continuous stories, beautifully illustrated by more than 230 pictures of the capable German painter, J. Schnorr. These unmistakably artistic and instructive "gravures," admirable because of their careful attention to details, form a living commentary on the text, and taken alone

are worth the price of the book. The explanations, practical conclusions and questionnaire appended to each story will make this useful work doubly appreciated by French parents and teachers. A map of Palestine and a clearly-outlined table of contents are given at the end of the book. (Lethiel-leux, 28 fr.)

Fr. R. H. J. Steuart, S.J., has given us in **The Inward Vision** a work that contains more than reading matter. In fact it requires diligent study and careful attention to fully appreciate its contents. Readers and students will like the short chapters treating in as clear a manner as seems possible the Attributes of God. The similes, metaphors and analogies used are exceptionally adapted to explain the mysteries of God and the truths of our faith. We recommend this worthwhile work to all, especially to students, as an introduction to the Sacred Sciences. (Longmans, \$2.00).

An interesting as well as valuable contribution to our literature on the Catacombs was recently made by Orazio Marucchi. In **The Evidence of the Catacombs**, Professor Marucchi gives us much of the fruit of many years of zealous work in the study and investigation of these famous places. Besides the many inscriptions throughout the book which indicate the doctrines professed in the Primitive Church and her early organization, there are added fifteen photographs illustrating the belief of the early Christians concerning the Sacrament of Baptism, the Holy Eucharist, the Blessed Virgin and Saint Peter. (Benziger).

HISTORY, BIOGRAPHY: Biographies of great persons are always interesting. We never seem to tire of reading them. But the life-story of pioneer religious has an added feature: it inspires. In **Great American Foundresses**, Father Joseph B. Code, for our interest and inspiration lifts the veil that has hidden sixteen of America's pioneer saintly women. In simple, sympathetic narrative, unbroken by detailed references yet carefully prepared from original archival documents of the respective community of each foundress, this head librarian at St. Ambrose's College, Davenport, Iowa, reveals the spirit and purpose that moved these "mulieres fortes" to found sisterhoods and communities in early America. There is no need of donning the mantle of prophecy to say that this "intimate revelation," as Bishop Rohlman aptly describes this work in his introduction to the book, will receive a warm welcome in our religious communities, homes and rectories. Dominicans will be particularly delighted to read what Father Code has written about the zealous and courageous Mother Angela Sansbury of Kentucky, and gentle and generous Mother Alphonsa Lathrop who did so much for the cancerous sick. It certainly should help to build up "added Bethlehems and Nazareths, and other houses of Martha at Bethany" in this country. (Macmillan, \$5.00).

The latest volume of the series of "The Saints," **Saint Gregory the Great**, is well worthy of its predecessors. One not familiar with the series or author might suppose at first sight that the book was simply a pious story about the life of the saint so unassuming is its size and appearance, but one would not have to read far to realize his mistake. It is a gem of real history, carefully composed in accordance with the canons of historical method, and supported with copious notes at the end of each chapter. It does not adopt the usual pretty stories, but attempts to give their true foundation when such exists. The chief marvel is how so much and so complete history was compressed into such a small book. The work of the translator, John L. Stoddard, is in perfect harmony with the excellent production of the author, Msgr. Pierre Batifol. (Benziger).

Long years of distinguished service and experience as a public official together with a singular ability to impart his thoughts and feelings to the minds and hearts of his readers, qualify Dr. John Rathbone Oliver's latest work, "**Four Square**," the story of a fourfold life, as a mas-

terpiece of its kind. The book divided into four parts is devoted successively to a vivid sketching of his life and duties as Criminologist, and Psychiatrist, in the Medical Service of the Supreme Bench of Baltimore City; his work at two famous Universities, and finally his activities as a priest of the Anglican Church. Reluctantly we take issue with the zealous doctor on the validity of the claims of the Anglican Church to possess Orders and the right to the use of the name "Catholic." In the serious things of life, reason, not feelings, should be our guide. We venture the prayerful hope that just as real serious intellectual endeavor has won him renown in the other fields, so too it may eventually supplant and rightfully direct his "feelings" in the last mentioned field and bring about his return to the "One, Holy, and Apostolic Church," the Roman Catholic Church founded by Christ. (Macmillan, \$2.50).

The Ideal of the Priesthood, by the Reverend Ferdinand Ehrenborg, S.J., adapted into English by the Reverend Frank Gerein, is the well told story of a young man who advanced to a high degree of perfection, while living as a student at the German-Hungarian College in Rome. It is a work at once inspiring and instructive portraying the daily life of a zealous student preparing for the priesthood. The plan of studies which he followed, the devotions and practices by means of which he progressed rapidly in the spiritual life, the activities which went to make up his hours of recreation and vacation periods are revealed in detail. The advantages available in the Eternal City, by an appreciation and proper use of which, the earnest student can increase his knowledge of, and strengthen his love for His Holy Mother the Church to whom he has dedicated his life, will be impressed upon anyone who reads this book. It can be likewise a source of encouragement to the seminarian who must meet the problems incident to the seven years of preparation for the priesthood, and who is striving to attain the great virtue and perfection that must be found in one who is truly to become an "Alter Christus." (Herder, \$2.25).

The children that eagerly devour Father Finn's literary treats, and the host of friends that he has acquired in a busy and checkered life-time, will be delighted to learn that their brilliant author-friend has left them a precious last testament, a most interesting story of his life, written in his own pleasing style. In **Father Finn, S.J.**, they can follow him through his early studies and through later years of trial, success and triumphs. Children now enjoying his books, and those who read them a quarter-century ago, will recognize in this volume characters and places that furnished the material for his juvenile writings. His method of handling boys will compel our admiration. Father Daniel Lord, his confrère, edited the autobiography and contributed a lengthy preface paying the highest respects to the humility, versatility and literary ability of his brother Jesuit. In editing the memoirs he retained Father Finn's own words so that they might stand essentially as he wrote them. (Benziger, \$2.50).

An interesting account of the life and labors of a pioneer Jesuit of the middle West is narrated for us by Father Conroy in **Arnold Damen, S.J.** The vivid story of his early efforts in propagating the faith in the great metropolis of Chicago, and of his inauguration of the parochial school system will be welcomed by all who read this book, and in particular by that vast legion of men and women who were students at his schools on the great west side of Chicago. Father Conroy, S.J., has performed a noble work in perpetuating the name of this great priest whose labors took him from coast to coast in the interest of the Catholic Church. (Benziger, \$2.25).

LITURGICAL: An artistic work of great value to all interested in things liturgical has just been published by Lethielleux of Paris, **Linges, Insignes et Vêtements Liturgiques**, by Dom E. Roulin, O.S.B., certainly is artistic as can be discerned from merely a passing glance at the beautiful and mas-

terly illustrations (343) that accompany the interesting and instructive text. Altar linens, the history and evolution of the chasuble, the dalmatic, the stole, maniple, dalmatic, tunic, cape, humeral veil, burse, are only a few of the divers subjects considered. A fine alphabetical index and an analytical table of contents greatly increase the utility of this valuable work. (48 fr.)

The first volume of the Popular Liturgical Library published by St. John's Abbey Liturgical Press has been carefully revised and now makes its second appearance in new and better type. For all who desire to know the why and the wherefore of the rapidly growing liturgical movement, *Liturgy, The Life of the Church*, by Dom Lambert Beauduin, O.S.B., who directed the movement in Belgium some twenty years ago, will prove a real treasure-house of information. The Dom's book, which was translated by his confrère Virgil Michel, is veritably packed with important truths on our Christian liturgy. "People who think" will not fail to get this paper bound work of 111 pages. (Liturgical Press, Collegeville, Minn., \$0.35).

"Back to the early Church!" has been the eucharistic watchword of our age. To help in laying an intelligent foundation for our general eucharistic revival and liturgical movement, and to increase eucharistic knowledge and zeal in his readers, whether lay or clerical, Fr. Husslein, S.J., has written *The Mass of the Apostles*, treating of the Eucharist, its nature, earliest history and present application. Drawing his materials from the New Testament, the most primitive Christian documents and patristic writings, ancient inscriptions and monuments, as well as from the earliest Catacomb paintings, the author has given us a comprehensive picture of the Divine Sacrifice during the Apostolic and Post-Apostolic Ages. One section of the book, "How St. Peter said Mass" is written in the present tense, as though by an eye-witness, with information gathered from contemporary doctrines and traditions. The entire work is written in a clear and vivid style, which, with the interest that the subject naturally arouses, compels the reader's attention. A number of illustrations, carefully selected by the author and which have reference to the text, have been included, as well as an alphabetical index which makes it possible to refer easily to any of the numerous subjects. We hope, with the author, that this book will help "to bring the world ever nearer to its Eucharistic God." (Kenedy, \$2.75).

It makes us very happy to see the Church's liturgical wealth distributed among those who are poor in liturgical knowledge. One of her minor, but by no means unimportant, agents in this appealing mission is *The Leaflet Missal* (fifty-two a year) which presents the entire text (Proper and Common) of the Sunday Masses in attractive and simple form. It is primarily intended for persons who have not, or can not follow, the Ordinary Missal. This much-needed plan, warmly approved by Archbishop Dowling, deserves hearty cooperation and a ready welcome in every diocese. (*The Leaflet Missal*, Chancery Bldg., 244 Dayton Ave., St. Paul, Minn., \$1.00 a year).

We have no doubt but that the cause of Catholic liturgy will also receive loyal service from *Eucharistic Devotion*, a reprint in neatly bound pamphlet form of Chapter VII of Fr. Kramp's excellent work "Misericordia." This practical little booklet should prove of great assistance to grade and high-school teachers in the eucharistic instruction of their pupils. (E. M. Lohmann Co., St. Paul, Minn., \$0.10).

DEVOTIONAL MEDITATIONS: Lovers of our Lady will welcome the third volume, *Sous l'égide de la Vierge fidèle*, of the magnificent meditation series *Veritas, la Vie Chrétienne raisonnée et méditée*, of Père Gérest, O.P. The subject matter of this third book is treated in two parts: the first, *L'esprit de foi au cours des premières années de Marie*, begins with the Immaculate Conception and continues to the Finding of the Child Jesus in the Temple; the second, *L'esprit de foi au cours de la vie contemplative et de la vie active de Marie*, considers her spirit of prayer and her exemplification of the

theological and moral virtues, together with her active life from that marriage feast at Cana until her Assumption and Coronation in heaven. Doctrinal meditations, especially when they are illumined with the teachings of the Angelic Doctor, as are these of Père Gérest, are the foundations of a sturdy spiritual life; and are to be earnestly recommended. Two more volumes will complete this series. (Lethieulleux, 18 fr.)

Les Fêtes Chrétiennes, by Canon R. Turcan, consists of two volumes, the first dealing with feasts pertaining to the God-head, the second with the principal feasts of our Blessed Mother and some of the Saints. This work is the complement of Canon Turcan's former work of *Sunday Instructions* which center about the Creed, the Virtues, the Sacraments, the Commandments and Prayer. It deserves a good reception from French readers both on account of its content and its fine order and simple style. (Téqui, 21 fr.)

To foster interior prayer in youthful readers, Father W. Roche, S.J., has written **Daybreak in the Soul**, a collection of short and delightful essays. He makes no pretense, he does not claim, to cover the whole scope of such a subject, but explicitly calls these twelve essays "a fragment from a fragment of the doctrine of Prayer." Each one has to do with the author's experiences with children as regards out-pourings of their pure and simple hearts in "home-made" prayer. His purpose is to show that, due to the insistence upon the mere language of prayer rather than upon the desire and wish to pray, prayer often is turned into a task when it ought to be, and is, a privilege and a pleasure. This little volume is aptly illustrated, a fact which added to the author's simple flowing style, makes it doubly suited to our young boys and girls. (Longmans, \$1.25).

The Christian Life, an excellent book, originally written in French by Rev. Anthony Tonna-Barthet, O.S.A., and designed to afford encouragement, strength and direction to all desirous of leading a holy life, has been translated by Fr. J. F. McGowan, O.S.A. This practical work was compiled from the writings of Saint Augustine and is well adapted to direct persons of every rank and condition of life, for Saint Augustine wrote from the fullness of his own varied experiences and left us those helpful counsels and principles, embodied in this book, which so happily compelled him to exclaim: "Thou hast made me for Thyself, O Lord, and my heart will never be at rest until it rests in Thee." (Pustet, \$3.00).

Another welcome addition to our devotional literature hails from Father F. X. Lasance, who certainly needs no introduction or encouragement in this line of work, for he is a loyal and ever active veteran. This latest work is especially welcome because it is in honor of our Sanctifier and Comforter, the Third Person of the Sacrosanct Trinity, the Holy Ghost, whom Catholics often (unjustly, though unintentionally) forget in their daily devotions, except perhaps at Pentecost time. **Come Holy Spirit** with its appealing Mass and Communion devotions, its novenas and carefully culled meditations—all this packed within a small book of 240 pages—will certainly help to produce a faint likeness of that special, practical, everyday devotion to the Holy Spirit that characterized the lives of the holy Curé d'Ars and the genial St. Philip Neri. (Benziger, \$1.50. To priests and Religious, \$1.20).

In the Introduction to **Light and Shadow in Religious Life**, by Rev. Otto Cohausz, S.J., translated by Rev. Laurence P. Emery, M. A., we find the explanation of its purpose: "It is of the light and shadow in religious life that this book will speak: of the light, in order to gladden; of the shadow, in order to console and strengthen." Throughout some forty chapters is traced the life of a typical religious from the first signs of his vocation up to his death, with all the consolations and difficulties he encounters daily, his aspirations and failings, his virtues and his faults, in a word, the

light and shadow. The author's examples include the prophets of the Old Law and the Saints of the New. He draws many salutary lessons from the Scriptures and the Imitation, as well as from the lives and writings of many holy men and women of the ages, whom he invokes to illustrate or drive home a truth. In his analyses of what takes place within the troubled soul he confronts us with our own experiences, and his diagnosis and prescriptions indicate his wide knowledge of humanity, and his evidently close familiarity with the details of the religious life. (Benziger, \$3.00).

For preachers seeking fresh thoughts with which to clothe the story of Holy Week, and for those desiring meditations for this time, *The Passion*, a sheaf of sermons by Bishop Paul W.v Keppler, adapted from the German by Aug. F. Brockland, will prove very satisfactory. The English into which this has been done is crisp, precise and unfaltering. The Passion is brought home; the reader cannot fail to be inspired. (Herder, \$1.75). *The Sacred Passion* by Charles F. Blount, S.J., is a little book of points for mental prayer grouped around the outstanding events of Christ's last week on earth. The writer shows a familiarity with Scripture and a simplicity and lucidity of style that merit the reader's best attention. (Benziger).

The richly colored illustrations, the quality of the paper, the excellent print and practical Passion-lessons in simple and charming quatrains make Father Francis C. Young's *My Stations of the Cross* a beautiful Lenten booklet. It should beget a practical and life-long devotion to our Crucified Saviour and Friend, especially in children. (Keystone View Co., Meadville, Penna., \$0.25).

Two neat uniform volumes of retreat matter for religious which may be had in this country from the Georgetown Convent of Visitation Nuns, Washington, are *A Short Retreat in Preparation for Easter*, and *A Short Preparatory Retreat Previous to the Renewal of the Vows*. The latter, planned to cover three days, provides very helpful suggestions for a thorough examination of conscience, while the former takes the retreatants through Holy Week and bases its practical suggestions on the events of that period. (Salesian Press, Battersea, each \$0.55).

EDUCATION, CANON LAW, SOCIOLOGY: Whenever the talented and diligent scholars of the Franciscan Educational Conference convene for their annual meeting, we can always expect something interesting and constructive. Select Friars, well acquainted with the subject (assigned at the previous meeting) for discussion, read worthwhile papers, the product of studious research and zealous application on their part. The papers printed in the *Report of the Eleventh Annual Meeting* are particularly valuable because of their practical observations on an actual question, that of education. In the first paper a keen analysis of Saint Francis' educational method is given by Fr. Hammer, who did not overlook Francis' ability to clothe his ideal with color and poetry. God was his "Most High Lord" and "Prince," and Poverty his "Lady." The Poverello's penetrating understanding and his appealing, cheerful and inspirational character are also revealed. In the discussion that followed, Father Zawart adduced much important data, backing these up (true historian that he is) with carefully studied references, to supplement his confére's paper. His summary of Francis' contribution to Christian education deserves to be memorized, especially the third point (p. 34). Father Dobbins' contribution on "Franciscan Educational Ideals" we enjoyed very much. In it there is one statement that all seminarians and priests might well remember, viz., that the priest must be a saint, a scholar, and a gentleman. In the afternoon session of that same day, the authoritative decisions of the Holy See and the regulations of the Franciscan Rule and Constitutions pertaining to the problems discussed were very capably presented by Dr. Schaaf, who appears well versed in the subject of Canon Law and is one of its Profes-

sors at the Catholic University. In the remaining papers and discussions we find many mental eye-openers as to the need and difficulty of introducing education into the Franciscan seminary curriculum, and as to the process of producing Franciscan teachers (namely, their selection, preparation and preservation). The work of the Friars certainly is inspiring. It is a real pleasure to wish continued success for their Conference. (Secretary's Office, Capuchin College, Brookland, D. C.)

Constitution of the Church in the New Code of Canon Law, by the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, California, is not a new work. It was first published in 1925. Students of Canon Law and the clergy generally will receive this reprint with a hearty appreciation. In this volume, Book II Section II, canons 215-486, "Clerics in Particular" is carefully treated with reference principally to the power of jurisdiction clerics exercise or the office they hold and consequently the place they occupy in the Church's organization. The book gives a clear and comprehensive view of the Church's governmental system. It is in English, well arranged and carefully indexed. A quick reference can be made to any point in question. (Longmans, \$3.00).

Not only parents and teachers, but all who have been intrusted with the guidance of children will find much helpful information and many practical suggestions in **You and Your Children** by the Rev. Dr. Paul H. Fursey, a specialist in this subject. This work, which is written in a clear and interesting style, combines with the general principles of the Church the results of extensive studies in child psychology by modern psychologists. At the end of the volume is found a list of Catholic books interesting to children. (Benziger, \$1.50).

LITERATURE, POETRY, FICTION: No opinion as to the merits of the original Faust can claim novelty. The irresistible fascination of an eternal problem, the endless charm of its variety, running the gamut of every human emotion, has given it a place on the literary peaks. Although the translations of Hayward and Blackie have stood the test of many years, it is always refreshing to come upon a new translation of a work whose depths have not been fully plumbed. It gives us a new slant from a contemporary point of view. Mr. William Page Andrews is backed by a quarter of a century of patient scholarship, and to him and his revisers, Geo. M. Priest, Ph.D. (Princeton U.) and Karl E. Weston, M.A. (Williams College) literary enthusiasts are deeply indebted for their painstaking labor. When we consider that many of the couplets of the original are very difficult, interspersed with idiomatic expressions that almost defy a prose translation, let alone metrical, we must unhesitatingly bend the knee of homage. **Goethe's Faust (Part I)** is a scholarly contribution to real literature, and especially the more commendable when we consider that the proportionate monetary emolument is negligent, for sad to say it is not received in this country as it was in Germany during Heine's time, when "every billiard marker in Germany puzzled himself over it." (Princeton University Press, \$4.00).

For those who would do their light reading with profit as well as entertainment we candidly recommend **Memories and Musings**, eighty-three short essays by the Rt. Rev. Sir D. O. Hunter-Blair, Bt., O.S.B. The varied and interesting range of subjects makes it difficult for the reader to put the book down. The style is as pleasing as the subject matter is entertaining, and one cannot close the book without a realization that he has added something useful and delightful to his fund of knowledge. (Kenedy, \$3.00).

Father Neil Boyton, S.J., who has acquired the admirable faculty of talking to boys and making them like it, offers them two more good books.

In Xavier Lands, backgrounded in India where St. Francis Xavier spent himself so generously for God's greater glory and the good of "unwashed" souls, is packed with sixteen short human-interest stories radiating an attractive moral or an irresistible lesson. (Benziger, \$1.25). **The Blessed Friend of Youth** presents to us the life and the great love of Blessed John Bosco for boys, and the origin and growth of the Salesian Congregation. An enthusiastic foreword to this delightful work is written by Hon. Alfred E. Smith, who certainly needs no introduction to Catholic readers. (Macmillan, \$2.00). Both books are written in Fr. Boyton's usual pleasing style that appeals both to the heart and mind. They should interest and delight our young readers; they should inspire them with greater love of God and the holy men of which they tell.

Simplicity is the striking note about Caroline Giltinan's **The Veiled Door**. She condenses noble thoughts into small simple lines; and yet her short lyrics are rich in thought and music. She sings of love, sorrow and faith, of the longing for motherhood and of motherhood itself. The volume is so full of the things of life that no reader can fail to find in it reflections of his own experience. (Macmillan, \$1.50). Glenn Ward Dresbach needs no introduction to readers of poetry. He is one of the outstanding contemporary poets, the poet of the American Southwest. He is a man's poet because he sings a man's thoughts in a man's words; he is a poet for women, too, for in him they will find all those qualities that make them love a man. **The Wind in the Cedars** brings us the desert, the mountains, the birds and flowers of his country in simple, sweet and magical verse. (Holt & Co., \$2.00).

Under the Shadow of a Cross and Other Tales, by Sister Mary Raymond, O.S.D., is a sheaf of stories told in the Community Room by Sister A and Sister B and Sister C and all the others on their summer vacation. There are tales which find their settings in cloistered gardens and others whose characters are flitting here and there in the world outside. The reader who—remembering Chaucer, perhaps—keeps the setting in mind is impressed with the magic of story-telling and can well imagine the wealth of material which would come from a group representing so many varied backgrounds. The authoress tells their tales in a facile and limpid prose, and her elliptical introductions to the racconteurs add much to the intimacy of the book. (Sisters of Saint Dominic, Caldwell).

Isabel Clarke in her usual easy and graceful style has written another very human story, pleasant and entertaining. **We That Are Left** presents an echo of the world war in a way that seems entirely new. (Longman's, \$2.50).

The Twelfth, an Amethyst, by Beatrice Chase, has a touching appeal to story-readers. Into a fine description of English country life is woven a lively and striking narrative. (Longmans, \$2.50).

The story of a very lovable girl is told for us in **Cherie**, by May Beatrix McLaughlin. Chérie is left an orphan while still quite young. She comes to America to live with two aunts. At their home she meets a cousin with whom she returns to New York. Then high school life in the great city, surprising adventures with a burglar, delightful days at Atlantic City are described in an easy captivating manner. Our young readers will be delighted with Chérie and her cousin Eleanor. (Benziger, \$1.25).

A book awarded the Née prize by the Académie Française (in 1926) for surpassing originality "in form and in thought" cannot fail to interest and perhaps fascinate its readers. That is why Fr. Martindale has revised and edited Mlle. de Villébrunne's translation of **Nais**. In this book, Marie Gasquet tells us simply and captivatingly of a sweet little French girl who follows in the footsteps of St. Francis of Assisi. Mysticism and reality go hand in hand. All nature holds some secret for her. The blue sky above is the dome of her cathedral; her choristers are the birds of the air, who

chant especially for her. In the farmhouse Nais is the pivot upon which the family life turns. Her one desire is to become a nun. And after many hardships, some seriously described, others in an amusing way, the doors of the Convent of the Capucines in Aix-en-Provence open for this lovable modern daughter of St. Francis. (Longmans, \$2.00).

BOOKS FOR CHILDREN: It makes us happy to notice that the needs of children are not forgotten by our writers. The Dominican Sisters of Adrian, Michigan, have compiled a delightful and appealing little book telling our tots how to show their love for Jesus, what to do and say in Confession, at Holy Mass and Communion. The addition of simple and charming hymns and more than thirty brightly colored instructive pictures make **My Gift to Jesus** a book of real beauty and joy for any boy or girl. (Lowdale Publ. House, Chicago, \$1.00).

Simplicity of language and winsome pictorial decorations are also features of **A Garland of Saints** for Children, by Rev. Michael A. Chapman. Not holy-card saints but living, human, lovable men and women of God are described therein for our youngsters. (Pustet, Board cover with printed jacket, \$1.25).

Sister M. Alphonsus, O.S.U., who has handled children of the primary grades for a considerable length of time and who understands their needs and capacities well, has prepared a beautiful and really worthwhile Mass and Communion Prayerbook for boys and girls of six and seven. **I Go to Mass** is worthwhile because it was actually tried out in her classroom and passed the test admirably. The plainly worded rubrics, sanely colored pictures, accurately visualizing the chief parts of Holy Mass, the large type, size, general make-up and low price should make this rare little book appeal to all who have the care of children. (Benziger, \$0.21. To priests and schools, \$0.16 3-5).

BRIEF NOTICES: Whenever the Lenten season rolls around many faithful need and look for a good guide to direct them in that beautiful and richly indulged devotion, the Way of the Cross. Fr. P. J. Buissink has written **The Way of the Cross** to help them in their need. It contains exercises for the First Friday of Lent, for Lent itself, for Good Friday, for Friday after Passion Sunday (specially applied to our Blessed Mother), for all the sins of the world, for First Communicants, for a Retreat or a Mission, et al. There are twenty-five in all. (Address Rev. P. J. Buissink, San Rafael, Trinidad, B. W. I., \$1.00). And he has also compiled twenty-three chapters of apt selections for memorial cards for the deceased. These he has culled from Holy Scripture, the Fathers, Doctors, the Liturgy, inscriptions of the Catacombs, etc. The **Compilation of Passages** also contains a bibliography termed "Sources of Help" by the author. (*Ibid.* \$0.50). Ten copies \$3.00).

Doctor E. LeBec, a distinguished Paris surgeon, has written **A Study of the Four Miracles**, accepted in the cause of the Little Flower, and he submits this as undeniable proof that Almighty God has performed genuine miracles in her favor. (Central Bureau of the Central Verein, 3835 Westminster Pl., St. Louis, \$0.15).

To show when a general confession is necessary and to present a succinct methodical examination of conscience, Fr. A. Konings, C.S.S.R., prepared **General Confession Made Easy**. A missionary of the same congregation, alive to present day problems and conditions, has revised this useful booklet and brought it up to date. (Benziger, \$0.25).

Who's Boss, a pleasant three-act comedy by Sidney Toler, describes the bossing-around of a young, wealthy and good-natured bachelor by his unconsciously selfish female kin. The climax is reached when his newly-engaged secretary, a refined Boston girl, in her delightful and tact-

ful way, saves this absent-minded master from his bosses, saves the family from scandal, and wins his love. (French, \$0.75).

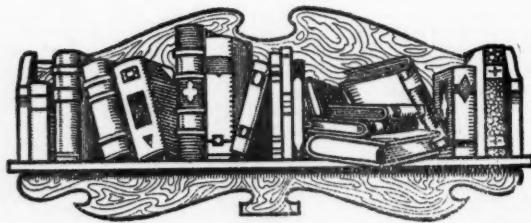
Samuel French has also recently published *The Misleading Lady*, by Charles W. Goddard and Paul Dickey; *Straight Thru the Door*, a mystery comedy in three acts, by Wm. T. Hodge. (Each \$0.75); *Bluebeard in Bologna*, fantasy in two acts, by Edward R. Duer (\$0.50); *Midsummer Eve*, an outdoor fantasy in three scenes, by Constance D'Arcy Mackay; *Fern-seed in the Shoe*, a comedy in one act, by Ethel Van Der Veer (Each \$0.35); *Home Sweet Home*, by Pauline Phelps; *Sparks—an Inbetween*, by Florence W. Erdman; *Hot Waffles*, by Dorothy DeJagers; *The Rookie and the Rules*, by Hilliard Booth (Each \$0.30).

PAMPHLETS: *The Catholic Doctrine of Matrimony*, by Rev. Francis J. Connell, C.S.S.R., S.T.D., comprises the following talks he delivered before the Forum of Columbus Council, 126, K. C. at Columbus Club, Brooklyn: *The Nature, the Unity and Indissolubility, the Sanctity, and the Duty of Matrimony*. (America Press, \$0.10).

Nature's Protest Against Counter-Conceptions, by Rev. Henry Woods, S.J., Ph.D. (University of Santa Clara, California).

Apostolic Letter of Pius XI on the 100th Anniversary of St. Wenceslas, King and Martyr of the Czechs. (Bohemian Benedictine Press, Chicago).

BOOKS RECEIVED: To be reviewed in next issue. *The Life of Miranda* (2 Vols.) by Wm. Spence Robertson, Ph.D. (University of North Carolina Press, \$10.00). *Catechetical Methods*, by Rudolph G. Bandas, Ph.D., et M. (Wagner, \$2.50). *Christ and Renan*, by M. J. Lagrange, O.P. (Benziger, \$1.50). *One Lord One Faith*, by Vernon Johnson (Longmans, \$2.00). *Pauline Jaricot*, by E. Ste. Marie Perrin (Benziger, \$3.30). *Philosophy of Value*, by Leo Richard Ward, C.S.C. (Macmillan, \$2.25). *The Dominicans*, by J. B. Reeves, O.P. (Macmillan, \$0.80).





CLOISTER CHRONICLE

ST. JOSEPH'S PROVINCE

With this issue a new staff undertakes the editing of *Dominicana*. For the past year the magazine has been in the hands of a most capable staff composed of Bro. Timothy Sparks, O.P., Editor; Bro. Charles Daley, O.P., Associate Editor; Bro. Victor Flanagan, O.P., Literary Editor; Bro. Dominic Ross, O.P., Chronicler for St. Joseph's, Holy Name and Foreign Provinces; Bro. Henry Schmidt, O.P., Chronicler for Dominican Sisterhoods; Bros. Ignatius Tucker, O.P., and Daniel Van Rooy, O.P., Business Managers; Bros. Theodore Smith, O.P., and Augustine O'Connor, O.P., Circulation Managers. *DOMINICANA* has attained under their administration a success and steady growth, a high standard of excellence that has been recognized and commended. We who are privileged to assume their places on the staff of *DOMINICANA* realize how fortunate we are in being assigned to a work so remarkably executed in the past. It now remains for us to continue the work which our predecessors have accomplished. On behalf of the Novices and Readers we extend to them our sincere thanks and appreciation for their excellent service.

The present staff of *DOMINICANA* is composed of Bro. Urban Nagle, O.P., Editor; Bro. Arthur Arnoult, O.P., Associate Editor; Bro. Casimir Zvirblis, O.P., Literary Editor; Bro. Eugene Holahan, O.P., Chronicler for St. Joseph's, Holy Name and Foreign Provinces; Bro. Cleophas Connolly, O.P., Chronicler for Dominican Sisterhoods; Bro. Basil Davidson, O.P., Advertising Manager; Bro. Philip Emmans, O.P., Business Manager; Bros. Walter Sadlier, O.P., and Hugh McKenna, O.P., Circulation Managers.

The Fathers and Brothers of the Province offer heartfelt sympathies to the Rev. H. C. Boyd, O.P., and the Very Rev. D. J. Kennedy, O.P., on the deaths of their brothers; to the Rev. J. C. Kearns, O.P., on the death of his sister, and to the Rev. H. P. Cunningham, O.P., on the death of his mother.

Various appointments have been made in the Province. The Very Rev. M. J. Ripple, O.P., has been appointed pastor of Sacred Heart Church, Jersey City; the Rev. M. T. McNicholas, O.P., pastor of Holy Name Church, Philadelphia; the Rev. M. J. Foley, O.P., pastor of Holy Name Church, Kansas City; and the Rev. A. M. McDermott, O.P., pastor of Holy Rosary Church, Houston.

The Rev. P. R. Carroll, O.P., has been reappointed pastor of St. Dominic's Church, Denver, and the Rev. W. A. Marchant, O.P., has been reappointed pastor of St. Pius' Church, Chicago.

Never before has the annual mission given at the Holy Name Mission, on the Bowery, New York, during the month of January, created such an intense interest among the men. Four services were held simultaneously each evening. The mission was conducted by Fathers Sullivan, McDermott, Doane, and Walsh.

A Solemn Triduum in preparation for the feast of the Most Holy Name, at the Church of Our Lady of Mercy, New York, was conducted by the Very Rev. J. H. Healy, O.P.

The Rev. E. L. Van Becelaere, O.P., made his solemn profession at St. Dominic's, Detroit, into the hands of the Rev. V. F. Kienberger, O.P., acting in the name of the Very Reverend Father Provincial.

At the fourth biennial conference of the Diocesan Directors of the Pontifical Society for the Propagation of the Faith held in Cleveland, January 21-23, the Rev. E. L. Hughes, O.P., representing the American Dominican Foreign Missions, addressed one of the meetings, speaking on the topic, "Catholic America on the Missions at Home and Abroad."

On Sunday afternoons during the month of December Father Vincent Donovan, O.P., delivered a series of talks on "The Liturgy" at the Knights of Columbus Forum, Brooklyn, New York. These lectures were broadcasted at the same time over the Paulist Radio Station WLWL.

The following assignments have been made: The Rev. J. B. Logan, O.P., to the Southern Mission Band; the Rev. V. C. Donovan, O.P., and the Rev. H. L. Martin, O.P., to the Eastern Mission Band; the Rev. F. O'Neill, O.P., to the Western Mission Band; the Rev. J. B. Neitzey, O.P., to St. Louis Bertrand's, Louisville, Ky.

Commencing February 5, the Rev. Justin McManus, O.P., began a course of lectures twice each week for the Student Nurses at Mt. Carmel Hospital, Columbus, Ohio, on Rational and Empirical Psychology.

As a result of the petition presented to the Holy Father by Father Ripple, National Director of the Holy Name Society, which bore the signatures of eighty-seven members of the Hierarchy, the second Sunday in January is authorized for the solemnization of the feast of the Most Holy Name in the United States in those churches in which the Holy Name Society has been established.

On Sunday, January 12, the entire student body of the College of Mt. St. Vincent, New York, augmented by a choir of forty male voices, sang the "Missa Regina Pacis," of Pietro A. Yon, at the Church of St. Vincent Ferrer, New York. This is the fourth year that the students have sung at St. Vincent Ferrer's.

The Rev. E. L. Hughes, O.P., favored the Fathers and Students at the House of Studies, Somerset, Ohio, with an illustrated lecture on China.

A quartet from the House of Studies, Somerset, Ohio, consisting of Bros. Matthew McGlynn, O.P., Stanislaus Bernier, O.P., Cajetan Reilly, O.P., and John McLarney, O.P., under the direction of Bro. Camillus Rubba, O.P., assisted Professor Edgar Bowman, organist and choir-master at St. Ann's Church, Cleveland, in an organ recital at St. Thomas Church, Zanesville, Ohio.

The Fathers and Students of the House of Studies, Somerset, Ohio, were honored with a visit from the Very Rev. P. A. Driscoll, O.P., Prior Provincial of the Holy Name Province.

Bro. Thomas Aquinas Joyce, O.P., pronounced his solemn vows on January 14, at the House of Studies, Somerset, Ohio.

A Triduum in preparation for the feast of the Most Holy Name at the Blessed Sacrament Church, Newark, Ohio, was conducted by the Very Rev. J. C. Nowlen, O.P., Prior of the House of Studies, Somerset, Ohio.

The Rev. G. R. Scholz, O.P., delivered the sermon at the Holy Name Rally of the Cleveland Diocese, on Sunday, January 12. The Rt. Rev. Bishop Schrembs presided. Over five thousand men from all parts of the Diocese attended the rally. Father Scholz likewise, on January 30, delivered the Baccalaureate address to the graduates of the Woodrow Wilson High School, Youngstown, Ohio.

The Rev. V. R. Burnell, O. P., and the Rev. J. B. Hughes, O.P., conducted a week's mission in the Cathedral of SS. Peter and Paul, Detroit. At the services in the Cathedral held in observance of the feast of the Most Holy Name, Father Hughes addressed the members assembled from all the Holy Name branches of that city.

Retreats were directed in Detroit by the Rev. W. R. Mahony, O.P., at St. Elizabeth's Church, January 5-12; by the Rev. H. L. Martin, O.P., at St. Leo's Church, January 5-12; by the Rev. J. D. Walsh, O.P., at St. Rose's Church, January 8-12; and by the Rev. J. B. Hughes, O.P., at St. Charles Church, January 26-29. Father Hughes also gave the Forty Hours' Devotion which immediately followed the retreat.

A Doctrinal Mission was given in St. Peter's Church, Memphis, Tenn., January 5-12, by the Rev. L. A. Smith, O.P. Fathers Smith and Martin also gave a three weeks mission at St. Dominic's Church, Detroit.

A three weeks mission, January 16 to February 9, was given in St. Thomas Parish, Cincinnati, Ohio; the first week by the Rev. J. D. Walsh, O.P., and the following two weeks by the Rev. V. R. Burnell, O.P.

The Very Rev. R. P. Cahill, O.P., conducted a week's mission in DeLand, Florida, January 26-February 2, and a week's mission in Sanford, Florida, February 2-9.

The Rev. W. R. Mahony, O. P., gave a week's mission in the Dominican Church in Hammon, La., February 16-23; and in Ponchatoula, La., February 23 to March 2.

A two weeks mission was preached in the Cathedral in Denver, Colo., March 9-23, by the Rev. J. B. Hughes, O.P., and the Rev. C. M. Mulvey, O.P. Father Mulvey conducted the annual retreat for the students of Sacred Heart College, Louisville, Ky.

A Novena to St. Jude at St. Pius Church, Chicago, January 12-20, was conducted by the Rev. T. F. Conlon, O.P. The services during the Novena were exceptionally well attended. Over 12,000 petitions were received in the course of the Novena. Father Conlon also addressed a Holy Name Rally at St. Mel's Church, Chicago.

The Rev. R. F. Larpenteur, O.P., directed the Retreat for the nurses at St. Ann's Hospital, Chicago. Fathers Larpenteur and Conlon preached a mission at St. Thomas of Canterbury Church, Chicago. At St. Veronica's Church, Chicago, Fathers Larpenteur and Vander Heyden conducted a mission. A Novena in honor of St. Thomas Aquinas at St. Thomas Aquinas Church, Milwaukee, Wis., was directed by Father Vander Heyden.

The Rev. J. D. Walsh, O.P., conducted the retreat for the Novices at St. Catherine's, Ky., in preparation for their reception of the Dominican habit.

The Rev. F. O'Neill, O.P., and the Rev. R. B. Johannsen, O.P., gave a four weeks mission at the Church of the Ascension, Minneapolis, Minn. A mission at St. Genevieve's Church, Chicago, was in charge of Fathers O'Neill and Treacy. Father O'Neill also directed a Holy Name Rally at Blessed Sacrament Church, Chicago. Father Johannsen conducted the Forty Hours' Devotion at St. Finbar's Church, Chicago.

The annual mission given by the Fathers for the homeless at Holy Cross Mission, Chicago, was directed by Rev. G. B. Neitzey, O.P.

The Retreat at the Cenacle, Chicago, was preached by the Rev. L. C. Davis, O.P.

The Fathers of the Western Mission Band also conducted missions at: St. Patrick's Church, Ottawa, Ill., Fathers O'Neill and Johannsen; at the Church of the Epiphany, Chicago, Fathers Davis and Neitzey; at St. Anthony's Church, Minneapolis, Fathers Treacy and Vander Heyden; at the Church of the Annunciation, Kansas City, Mo., Fathers Conlon and Vander Heyden; in Riverside, Ill., Fathers Conlon and Neitzey. At St. Mary's Church, Champaign, Ill., Father Davis directed the Forty Hours' Devotion. During the month of January the Fathers assisted at St. Angela's Church, Chicago, and St. Mary's Church, Homewood, Ill.

The Very Rev. Dominic Robotti, O.P., gave a mission for the Italian speaking people of St. Elizabeth's Church, Detroit.

During the month of February three-week missions were opened at St. Vincent Ferrer Church, New York City, February 9 to March 2, by Fathers Mackin, Higgins and Connolly; and at St. Antoninus Church, Newark, New Jersey, February 9 to March 2, by Fathers Brockbank, E. A. Martin and Morris. A two-week mission was preached in Holy Name Church, Philadelphia, February 9-23, by Fathers Healy and Doane.

The Rev. H. J. Leonard, O.P., celebrated the Golden Jubilee of his ordination to the Holy Priesthood, on February 13. Solemn Mass was sung on that occasion by the Rev. Urban Cahill, O.P., assisted by the Rev. Dominic Morris, O.P., as deacon, and the Rev. Benedict Dionne, O.P., sub-deacon. The Very Rev. M. J. Ripple, O.P., delivered the congratulatory address in honor of Father Leonard.

The Very Rev. F. B. Gorman, O.P., has been re-elected Prior of St. Louis Bertrand's Convent, Louisville, Ky.

Fenwick High School, Oak Park, Chicago, is now complete in all details. It is open to inspection by members of teaching orders and by the public, on Saturday and Sunday afternoons. An interesting summary of the two hundred and seventy students enrolled shows that they are graduates from forty-eight different parochial schools and ten public schools from Chicago, Oak Park and nearby towns. The student living nearest to the school has less than five minutes' walk while the pupil farthest away must travel twenty miles to reach the school. His Eminence Cardinal Mundelein, Archbishop of Chicago, will officiate at the dedication services to be held in May.

The Rev. T. F. Conlon, O.P., superior of the Western Mission Band, will conduct the first annual retreat for the students during the Easter holidays.

A student band under the direction of Father Arthur Kelly and a Glee Club to be conducted by Father Stanislaus Kennedy, are in process of formation.

HOLY NAME PROVINCE

The Rev. R. Lewis, O.P., and the Rev. R. Lindsay, O.P., conducted missions at Lodi, Mission San Jose, and Benicia, Calif.; also in Portland, Oregon.

The Triduum for the St. Vincent de Paul men of the city of Los Angeles, was directed by the Rev. Aquinas McDonnell, O. P., in St. Bibiana's Cathedral, Los Angeles, Calif. Father McDonnell addressed the Holy Name men at Immaculate Conception Church and received a considerable number of new members into the Holy Name Society.

The Rev. W. G. Martin, O.P., has been appointed chaplain of the Vinyes Council of the Young Men's Institute, Benicia, Calif.

"Meditations on the Life and Teachings of Christ with reference to the Holy Eucharist" is the topic which the Rev. Cyprian McDonnell, O.P., has selected for a series of conferences to be given every Friday night in St. Dominic's Church, San Francisco, Calif. Father McDonnell will conduct the Lenten course at St. Jarlath's Church, Oakland, Calif., speaking on "The Commandments of the Church."

The celebration of the Diamond Jubilee of the Foundation of the Dominican Order on the Pacific Coast took place in February. The occasion partook both of a religious and a civic nature.

FOREIGN CHRONICLE

The Very Rev. Louis Guitart, O.P., has been elected for a third term as Provincial of the Province of Aragon.

By a decree of the Sacred Congregation for the Oriental Churches the Sovereign Pontiff has named the Rev. Anthony Drapier, O.P., as Apostolic Delegate for Mesopotamia, Kurdistan and lesser Armenia. By a decree of the Sacred Consistorial Congregation the Holy Father has appointed the Rev. Anthony Drapier, O.P., as titular Archbishop of Neo-Cesarea.

The Very Rev. Raymond Louis, O.P., has been chosen to succeed the Most Rev. M. S. Gillet, O.P., Master General of the Dominican Order. The Very Rev. Raymond Louis, O.P., resumes as head of the Province of France a post which he has occupied for two terms of four years each.

The Rev. Augustine Leduc, O.P., Professor of Canon Law in the Collegio Angelico, Rome, has been appointed Consultor of the Congregation of Oriental Churches.

The Most Reverend Master General in the General Chapter reappointed as Procurator General the Very Rev. Philip Caterini, O.P., and assigned as Socius for the French speaking Provinces, the Very Rev. An-

thony Lemmonyer, O. P., with the title of Provincial of the Holy Lands; as Socius of the Spanish speaking Provinces, the Very Rev. Emmanuel Montato, O.P., with the title of Provincial of Greece; as Socius for the Italian speaking Provinces, the Very Rev. Peter Gagnor, O.P., with the title of Provincial of Dacia; as Socius for the German speaking Provinces, the Very Rev. Bernard Kuhlman, O.P., with the title of Provincial of Scotland; as Socius for the English speaking Provinces, the Very Rev. Thomas Garde, O.P., with the title of Provincial of Lithuania; as Private Secretary to the Master General, the Very Rev. Louis Faulconnier, O.P.

The Very Rev. M. J. Lagrange, O.P., of St. Stephen's Biblical College in Jerusalem, has received the Biblical Medal of the British Academy, in recognition of his outstanding services in the field of Biblical studies.

SISTERS' CHRONICLE

Saint Mary of the Springs (East Columbus, Ohio)

Reverend Mother Stephanie recently made a visitation of the convents of the Community in the East, visiting New York, Pittsburgh, Ossining, and New Haven.

Albertus Magnus College (New Haven, Connecticut)

The Lecture Course for 1930 has been arranged as follows:

- January 26—The Church and Philosophy. Topic: "*The Evolution of Man.*"—Reverend Arthur H. Chandler, O.P.
- February 16—The Church and Music. Topic: "*What does Music Owe to the Church?*"—Reverend Vincent C. Donovan, O.P.
- March 2—The Church and Liturgy. Topic: "*The History of the Roman Rite.*"—Reverend T. Lawrason Riggs.
- March 16—The Church and the Drama. Topic: "*Origins and Development of Liturgical Drama.*"—Professor Cortland Van Winkle.

Dominican Sisters of the Sick Poor (4840 Lincoln Avenue, Detroit, Mich.)

On December 8, 1929, Bishop Michael J. Gallagher, D.D., formally blessed the new convent of this community.

Mount Saint Dominic (Caldwell, New Jersey)

The Community Mid-year Retreat from December 26, to January 1, was conducted by the Reverend John Dominic Walsh, O.P.

A course in Doctrinal Instructions for the Novices and Postulants is being given by the Reverend J. H. Hartnett, O.P.

Dominican Sisters (Racine, Wisconsin)

On November 29, the Reverend Norbert Georges, O.P., who has spent some years in the Holy Land, gave a stereoptican lecture on that country.

On December 11, the Reverend C. P. Wahl, O.P., entertained the Sisters with a talk on the recent General Chapter of the Order in Rome.

Mount Saint Mary's on the Hudson (Newburg, New York)

The Reverend W. L. Whalen, O.P., of Saint Vincent Ferrer's, New York City, preached the Students' Retreat at the Academy from January 24, to January 28.

Dominican Sisters of the Perpetual Rosary (Union City, New Jersey)

On the feast of the Presentation two members of the Community, Mother Margaret Mary, and Sister Mary of the Eucharist, celebrated the Silver jubilee of their Religious Profession. A Solemn High Mass was celebrated by the Very Rev. Msgr. Lawlor, Diocesan Superintendent of Parochial Schools of Newark, with the Rev. T. Curry as Deacon, and the Rev. I. Smith, C.P., as Sub-deacon. The Reverend E. L. Spence, O.P., preached a very inspiring and impressive sermon on the Religious Life and heartily congratulated the Jubilarians. Solemn Benediction was given immediately after Mass, by the Rev. J. A. Jordan, O.P., assisted by the Rev. E. Hughes, O.P., as Deacon and the Rev. J. S. Moran, O.P., as Sub-deacon. Several Priests honored the occasion with their presence in the sanctuary, they were the Rev. A. Kenny, C.P., Rev. L. Bellou, C.P., Reverend Fathers Looney and Monahan and the Rev. J. Collins who acted as Master of Ceremonies. Both Jubilarians received the Papal Benediction for this occasion.

Foreign Mission Sisters of Saint Dominic (Maryknoll, New York)

The Holy Father received in audience last December Mother Mary Joseph, the Superioress General of the Foreign Mission Sisters of Saint Dominic. His Holiness manifested great interest in the progress of the American Foreign Mission Sisterhood, and imparted the Apostolic Blessing upon all the members of the congregation. From Rome, Mother Mary Joseph will journey to the Orient, where she will visit the convents of the Maryknoll Sisters in South China, Manchuria, Korea, the Philippine Islands, and Hawaii.

The Japanese Catholics of the City of Darien have donated a new Arcola heating system for the Sisters' new house in that city. Though these recent converts to the Faith had previously contributed to the building fund of the convent, the realization of Manchuria's severe winters prompted them to aid further in helping the Sisters.

Marywood College (Grand Rapids, Michigan)

Students of the Academy and the College made their annual Retreat during the last three days of January. The Reverend Aloysius Reimbold, C.S.S.R., was Retreat Master.

Many of the Sisters will make their Retreat at Marywood during Holy Week, under the direction of the Reverend C. L. Davis, O.P.

During the holiday season Dominican Sisters in Grand Rapids and the vicinity enjoyed the opportunity of hearing a number of lectures on the liturgy, given by the Reverend Dom Virgil Michel, O.S.B., of St. John's Abbey, Collegeville, Minnesota.

Sacred Heart Academy (Springfield, Illinois)

The Reverend T. H. Treacy, O.P., conducted a Retreat for Postulants and Novices from December 26, to January 3, at the close of which Reception and Profession took place. Among the guests on January 3, were Sister M. Alexia, O.P., of St. Catherine's, Kentucky; Sister M. Pascala, O.P., and Sister Rose Marie, O.P., of Rosary College, River Forest, Illinois.

On January 26, Thirteen Hours' Devotion was held in the Sacred Heart Chapel.

The fifth daughter of Mr. and Mrs. Michael Collins, Penfield, Illinois, was one of the seven young ladies received into the Dominican Order on January 4. Sister Mary Michael's parents and four sisters, Sister M. Eymard, Sister M. Luke, Sister M. Estelle, and Sister M. Denise were present at her Reception.

Saint Cecilia Academy (Nashville, Tenn.)

Rt. Rev. Alphonse J. Smith, D.D., gave the habit of Saint Dominic to four young ladies on March 2. They were: Misses Florence Maddux, Nashville (Sister Hildegarde), Mary Casey, Cincinnati (Sister Teresita), Katherine Wilcoxen, Chattanooga (Sister Mercedes), and Dorothy Petty, Nashville (Sister Patricia).

On March 7, the following Sisters made their Religious Profession into the hands of Bishop Smith: Sister James Marie (Margaret Keegan, Chicago), Sister Mary Frances (Marion Langford, Chattanooga), Sister Jane Dominic (Louise Simkins, Phoebus, Va.), Sister Veronica (Margaret Costello, Chattanooga).

A new Buick Sedan was recently donated by the Alumnae to the Sisters.

Dominican Sisters (Blauvelt, New York)

The Retreat for Reception and Profession was conducted by the Reverend Quitman F. Beckley, O.P. Eight young women received the habit of St. Dominic from His Eminence Cardinal Hayes, Archbishop of New York. Nine Novices made their first Profession.

The Annual Retreat for the Sisters was preached by the Reverend A. M. McDermott, O.P., from December 26, to January 2.

On January 23, Sisters M. Denis Skehan and M. Romana McCarthy celebrated the Golden Jubilee of their entrance into the Order. The Solemn Mass of Jubilee was offered by the Reverend William A. Keyes. Monsignor Chidwick presided in the sanctuary and preached a very impressive sermon on the Religious Life.

Immaculate Conception Convent (Great Bend, Kansas)

The Rt. Rev. Georgius Schmid, D.D., Bishop of Chur, Switzerland, was one of the recent visitors to the Community.

Last July the Immaculate Conception High School for Novices and Postulants was established as an accredited High School of the State of Kansas. During the month of February, the Rev. William Schaefers, Editor of the Diocesan paper, *The Advance*, gave a series of lectures to the High School Students.

A new power house with laundry and ice plant costing approximately \$50,000 is rapidly nearing completion. It will be used to provide heat for the new Convent and for the Nurses' Home that is to be built in the near future.

St. Rose Hospital has been fully approved by the American College of Surgeons. This report was made public at the recent 19th Annual Clinical Congress held in Chicago.

Congregation of the Queen of the Holy Rosary (Mission San Jose, Calif.)

During Mission Week the students of the Immaculate Conception Academy, San Francisco, took part in the work under the auspices of the "Propagation of the Faith" and the "Catholic Students' Mission Crusade."

On Sunday, December 1, the High School Students of Immaculata Academy, Portland, Oregon, sang over the Radio during the religious program given by the Catholic Truth Society.

Monsignor Joseph Reiners, S.V.D., Apostolic Prefect of Nagoya, Japan, spent a few days at Mission San Jose where he met again after twenty-one years, his cousin, Sister Mary Marca, O.P. The Right Reverend Monsignor gave a very interesting discourse on his Japanese Missions.

The Annual Retreat for the young ladies of Sacred Heart Academy, Los Angeles, Calif., took place on December 4, 5, and 6.

On December 22, six Sisters made their final Profession. The Reverend Father Casquero, O.P., officiated and preached the sermon.

Saint Mary's Dominican College (New Orleans, La.)

The Sisters of the Community will open a new mission in Reserve, Louisiana, this Spring.

The Reverend Dean and Socius attended the Southern Confederation of Teachers at Lexington, Kentucky.

The High School Orchestra recently played over the Radio at Loyola University, from Station W.L.W.

Madame Sturkow-Ryder entertained the faculty and student body with a novel recital of Russian Music.

Congregation of the Most Holy Name of Jesus (San Rafael, Calif.)

During the Christmas vacation the Rev. E. S. Olsen, O.P., gave an eight-day Retreat for the Sisters at San Rafael.

Extension courses for the Sisters attending Summer School at San Rafael are being given at St. Rose, San Francisco, under the supervision of the Dominican College of San Rafael.

The Most Reverend Francisco Arozco y Jimenez, Archbishop of Guadalajara, accompanied by the Very Rev. P. M. Driscoll, O.P., the Rev. H. Palmer, O.F., and the Rev. A. Blanchard, S.J., honored the convent with a little visit. The Archbishop talked to the students of the recent struggle in Mexico between Church and State.

On January 15, the College approved the plans presented by Mr. Arnold Constable for a new academic building, to be named Guzman Hall in honor of St. Dominic. Ground will be broken the latter part of Spring and the building should be ready for the fall semester. The growth of the College has necessitated this hall, which include a library, a biological laboratory, class-rooms, business offices, studios for the art students, a room for art exhibits, and a small observatory.

St. Joseph's Hospital, conducted by the Dominican Sisters at Stockton, Calif., has been accredited by the American College of Surgeons.

Congregation of the Holy Cross (Brooklyn, New York)

The annual award of the Queensborough Chamber of Commerce for the finest architectural contribution in the institutional group, in the Borough of Queens (N. Y. City), for the past year was made to the Mary Immaculate Hospital of Jamaica. This hospital was dedicated on December 8, by Right Reverend Bishop Thomas E. Malloy of Brooklyn. It is under the supervision of the Sisters of this Community.

The Reverend Clement M. Thuente, O.P., gave a retreat on St. Catherine of Siena, at St. Joseph's Sanatorium, St. Joseph's, New York, from January 2, to the 8.

On December 12, a Pontifical Mass was celebrated in the unfinished chapel of Mary Immaculate Hospital by the Rt. Rev. A. J. Willinger, C.S.S.R., D.D., the newly consecrated Bishop of Ponce, Porto Rico. His Lordship later addressed the Sisters on his new mission at Ponce.

Masses on Christmas Day were celebrated by the Rev. Jules Guibbert, Chaplain of the Community, Rev. S. R. Brockbank, O.P., and Rev. C. M. Thuente, O.P.

The Rt. Rev. John L. Belford, D.D., has again been appointed by Bishop Malloy to conduct a series of conferences on the Religious Life throughout the coming year at the Novitiate.

The following Sisters have passed to their heavenly reward: Sisters M. Henrica, M. Gallus, M. Amantia. May their souls rest in peace.



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